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THE JERUSALEM  
**POST MAGAZINE**



Friday, August 25, 1972

# WHEN IN ISRAEL



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Israel has sent its sixth team to the Olympic Games, which open tomorrow in Munich.

Israel has not yet produced a gold-medal winner, and is not likely to have one this year. But there is no reason why we cannot produce one or two world-class sportsman, writes JOHN WOSNER in this review of Israeli participation in the Games.



The Israeli contingent, which includes 15 athletes, six coaches, and administrative personnel, at Lod Airport this week en route to Munich. (Kuttin)



Shomit Nir, the only swimmer on the squad, and Esther Shahamov in their new team uniforms. (Kuttin)



Dr. Shaul Ladany, the marathon walker, is the veteran of Israel's squad.

## Israel and the Olympics

"THE important thing in the Olympic Games is not to win but to take part." This sentiment uttered over 80 years ago by Baron Pierre de Coubertin, the initiator of the modern Olympic Games, still motivates over 70 per cent of the competitors in the Games. In 1948 it impelled the new State of Israel to apply to take part in the London Olympics, the first to be held after World War II. Unfortunately, politics played a large part in sport, even in those days, and the Israel request was turned down. The reason given was that the original invitation had been sent to Palestine and Israel was not qualified to accept it.

In the Winter Olympics held in St. Moritz in February, 1948, Palestine entered a four-man ski team, all members of the Zionist Ski Club, but they withdrew at the last minute because they were completely out of practice. Even at these Games Lebanon, the only Arab

country competing, protested to the Olympic Committee that it would not compete if the Zionist flag were hoisted and that in any case Palestine was not yet a country and should not have been invited in the first place. By July, 1948, Israel had been established for over two months, but Britain had not yet recognized this fact and was not prepared to issue visas to the competitors even if the Olympic Committee accepted their credentials.

Israel's first official invitation to the Olympics was issued in January, 1952. The invitation was for the Summer Games in Helsinki and was immediately accepted. Israel had named a three-man team for the Winter Olympics in Oslo earlier in the year but eventually withdrew as there was insufficient time for the necessary arrangements.

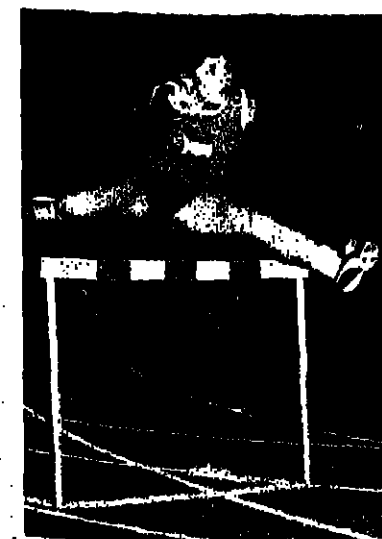
The economic situation made it difficult to decide on the size of the team for Helsinki.

The Cabinet authorized an allocation of IL15,000 and Dr. Moshe Harnik Israel's delegate to the International Olympic Committee in Oslo managed to get a promise of financial aid from the Swedish Maccabi.

The Helsinki Jewish community raised over one million Finnish marks to cover the expenses of the team and undertook to look after their Kashrut problems and general welfare. A last-minute gift of 32 air tickets from the "American Committee to Aid Sport" enabled the team to fly to Finland instead of travelling by boat and train.

As expected, Israel did not win any medals but one or two of her representatives put up very creditable performances. In the men's diving, Yoav Ra'anan — the one-man swimming and diving contingent — failed by 0.27 points to reach the finals; if he had been placed

(Continued on page 4)



**ON THE COVER:** Esther Shahamov, who has the best chance of any Israeli of reaching the finals of her Olympic event, clears a hurdle during a recent practice session. Photo is by Assaf Kuttin.

**SKY LINE TO MUNICH** — Israel will be getting on-the-spot television coverage of the Munich Olympics as the satellite communications centre in Emek Ha'Ezrah gets its first test. Picture story by Rachel Hirsch. Page 6.

**THE RABBINATE ELECTIONS** — David Landau discusses the necessity of a chief rabbinate and the problems of the current system of electing chief rabbis. Page 7.

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**THE DEMISE OF THE JEWISH VOTE** — Ken Sher, just back from a visit to the U.S., reviews what is happening to Jewish voters in the American presidential election. Page 11.

**WITH FRIENDS LIKE THESE** — Ephraim Kishon impersonates the style of "Al

Ahram" editor Mohammed Hassanah Heykal in a look at Egypt-Soviet relations. Page 17.

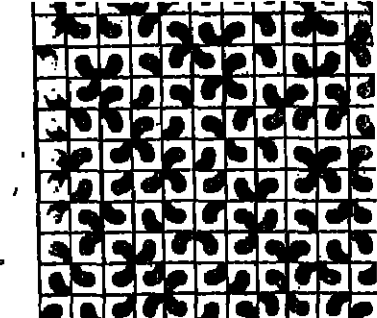
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structure, Page 24; Life in Galilee, Page 25; French lose their minds to blue jeans, Page 26.



**ARTS AND ENTERTAINMENT** — Art editor Herta Ronen visits the Venice Biennale, Page 27; Music, Page 28; Dance, page 29; Theatre, Page 31; TV-Radio reviews, Page 32; What's On, Pages 30-31; Cinema, Page 32; Poster, Page 33.



# Israel and the Olympics

(Continued from page 3)

eight instead of ninth he would have been in. David Tabak won his heat in the 100-metre dash in 10.9 secs, but this time was not fast enough to get him into the finals. The basketball team failed miserably, coming 20th out of 22, and none of the other athletes reached the required minimums.

Incidentally, 1952 also marked the first appearance at the Olympics of the USSR. Russia had last competed in 1912.

In 1956, Israel was all set to send a 20-man squad to Australia, and once again had received guarantees of help from the local Jewish community. But a month before the Games started, the Sinai Campaign led to the cancellation of the arrangements. In the end, Israel was represented by a three-man team — two swimmers and one long-jumper. The Melbourne games were marred by spectators, mainly of Hungarian origin, who interfered with events in which Russian athletes were competing, as a protest over the Soviet Union's handling of the Hungarian uprising a few weeks earlier. The 17th Olympics, which took place in Rome in 1960, were the first ones in which Israelis took part as seasoned campaigners. A 22-man team was sent to Italy in addition to a basketball squad which had reached the last eight in the preliminaries. However, none of the athletes achieved any measure of success although some national records were broken. The 18th games were held in Tokyo and financial considerations played a major part in keeping the number of Israeli competitors down to a mere 12.

The performance of the team as a whole was dismal, but Menahem Ashkonazi, the soccer referee, received lavish praise for his handling of the German-Czech semi-final. The 1968 Olympics in Mexico once again emphasized the gap between Israel and world-class athletes, with only one minor success in the swimming events, where one swimmer reached the semi-finals.

\* \* \*

MANY reasons have been put forward to excuse Israel's failure to excel in sport. One of the most ludicrous is that we are only a small country with a small population. There are many countries with fewer people which won gold at the Olympics. New Zealand, which has the added disadvantage of geographical distance, is a world champion in rugby and has had many successes at the Olympics, including gold and silver medals. Ireland, Denmark, Holland and Switzerland have all produced champions.

The real reason would seem to be that there is no real interest in sport in Israel and that with the exception of soccer and basketball, the number of people actively engaged in sport is less than one per cent. Most athletes develop at a fairly early age, yet there is a grievous lack of facilities in schools. There is not one really first-class track in Israel for those athletes who wish to train.

It is sad to note that only one athlete in Israel qualified for this year's Games by meeting the Olympic minimum, which was not particularly high. The biggest mystery, however, is why Israel has not produced world class swimmers. The Israel climate is ideal for this sport, and although there is a lack of pools in the towns there are many at the kibbutzim. Here Israel could really come into her own with the right sort of training, but even in this field the national records are far below those of European countries which have to train in indoor pools.

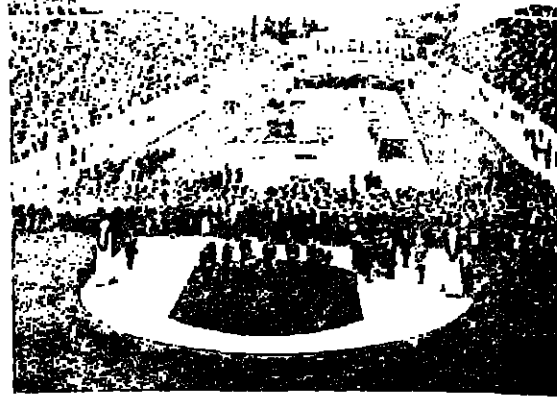
So far, each Olympics has given rise to a public outcry about the poor showing of our team, but most people do not realize that to reach world class in sport, one has to be dedicated to the point of lunacy. Of course, we can be proud of one thing: that in athletics we are true amateurs. Even if our athletes sometimes get a few pounds for expenses, which theoretically classifies them as professionals, there is no comparison between them and the East European teams who are, to all intents and purposes, employed full time as athletes either in the army or in state-owned factories with time off for training every day.

In Israel, it is precisely the army that interferes with the development of our athletes. From the age of 18 to 21 nearly every healthy man serves in the armed forces — and nearly every woman for a shorter period. One might think that from a sporting point of view, this would not be a drawback, as the army has always been keen on physical fitness. True, we have some fine marchers and our Three Day March attracts people from all over the world,

But these marches are not true competitions.

International athletes demand a far more exacting training regime than the I.D.F. is able to allow. In a BBC interview, the Jamaican 800-metre champion mentioned in passing that he estimates that since the 1968 Olympics he has run over 5,000 km. in training and competitions in preparation for this year's Games. This is by no means unusual, but it must be remembered that all this is for one race which takes under two minutes to run.

It is also ridiculous that for such a small sporting population there are no less than three sporting bodies all politically affiliated. Before most large international competitions, complaints are heard that certain sportsmen are chosen to represent Israel not for their athletic ability but because they belong to a particular sports organization.



Opening ceremonies at the first modern Olympic Games in 1896.

Can Israel ever produce world champions? Maybe not, for there is after all only one champion in each sport. But we should be able to produce world-class athletes. Given the right facilities, support and the right mental attitude, there is no reason why Israel should not one day pay tribute to an Olympic gold medal winner.

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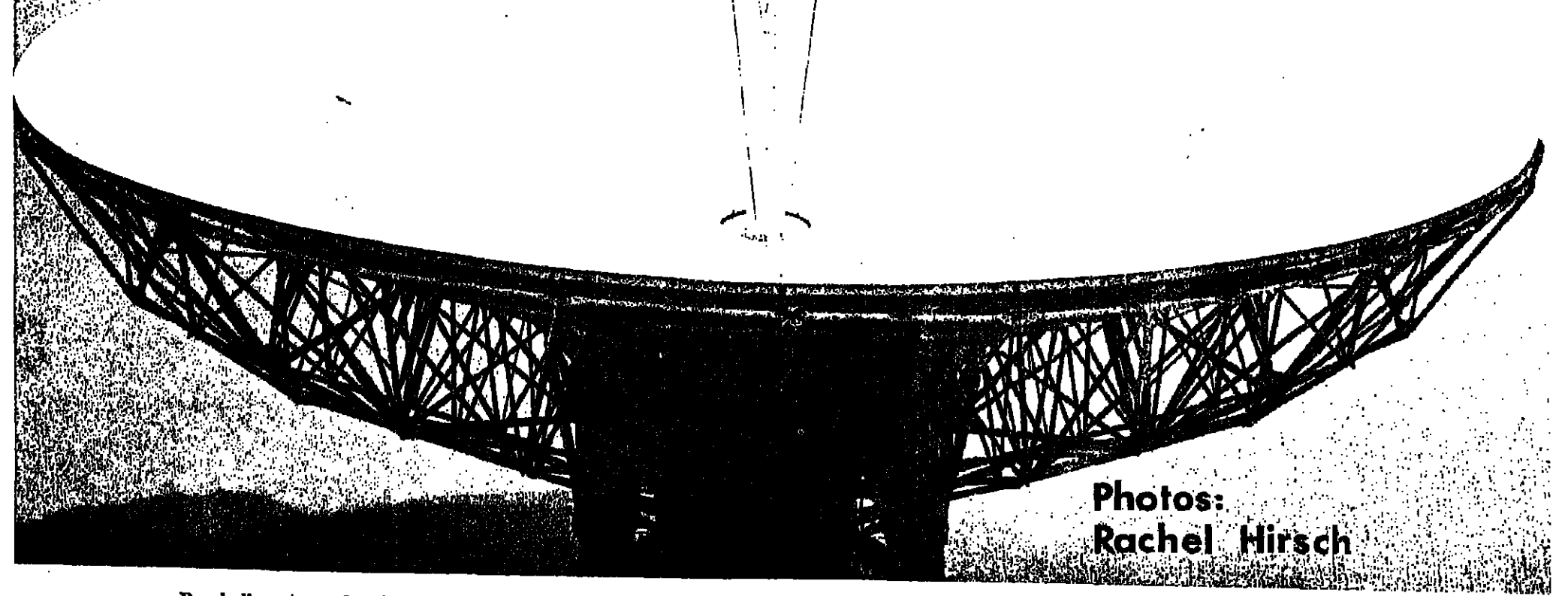
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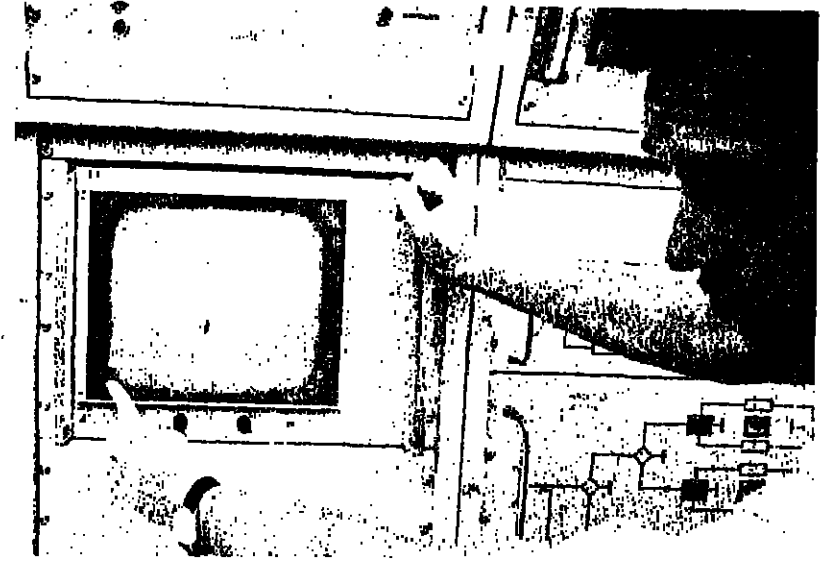
Photos: Rachel Hirsch

Parabolic antenna has 1,000-channel capacity, capable of linking — via satellite — with an area ranging from the eastern U.S. to Teheran.

THE Olympic Games are going to provide Israel television viewers with their first big reward from the Communications Satellite Earth Station which went into operation at Emek Ha'Elah in the Judean hills a month ago.

When they see the opening of the Games on "Mabat Sport" tomorrow night, only a few hours after the actual opening, they will be listening to sports caster Dan Shilon in Munich introducing an edited version of pictures shot during the afternoon, transmitted via satellite to ground station near Frankfurt, sent on from there by satellite to be received at Emek Ha'Elah, and re-transmitted to the TV studios in Jerusalem to be recorded for the evening programme.

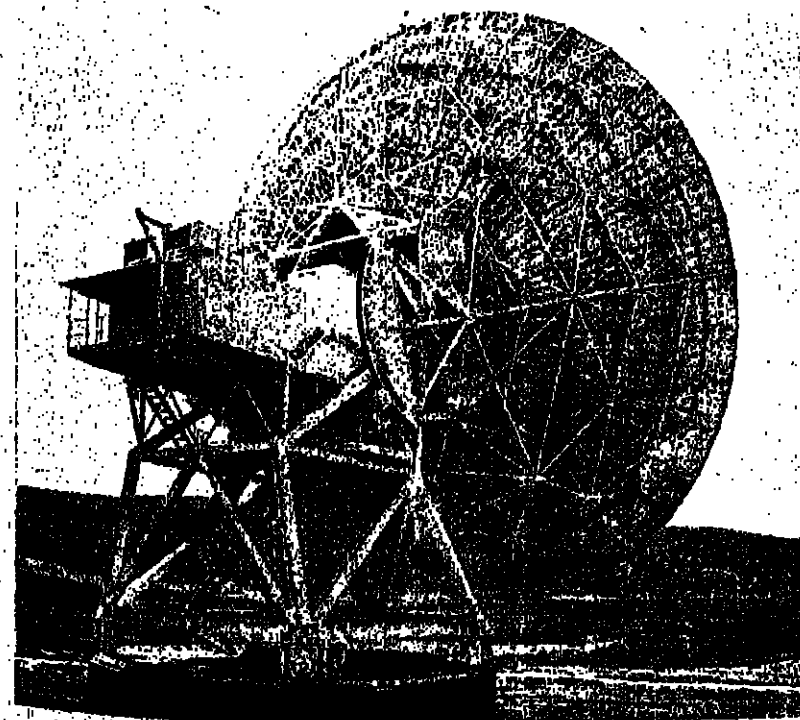
There will be several transmissions direct from the Olympic stadium to our screens, but we shall see most of the events in an edited version some hours after they have taken place. Dan Shilon will be introducing them to us "live" from his studio in time that has been booked on the satellite every night to coincide with the late newscast from Jerusalem. And since he and sports director Vardina Erez will be able to watch what is going on in the stadium on their studio screens, they will be able to feed live material into the programme if anything important happens.



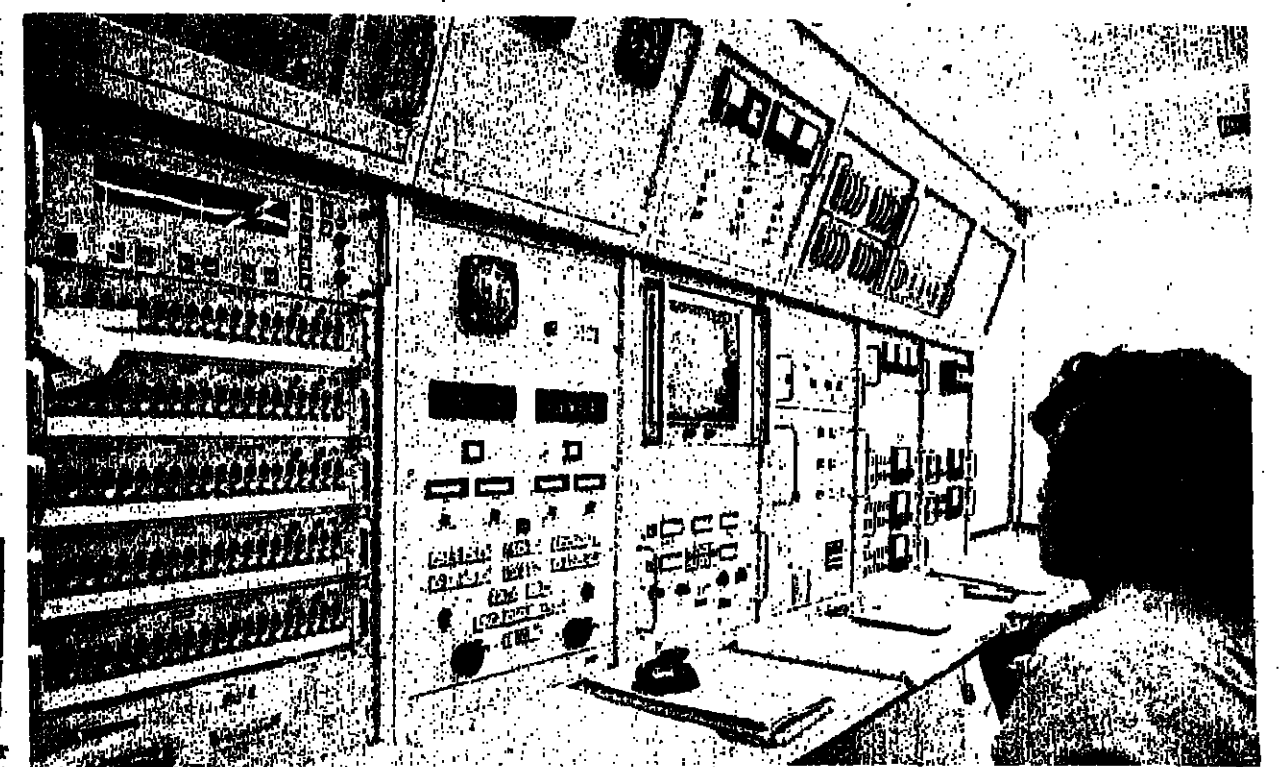
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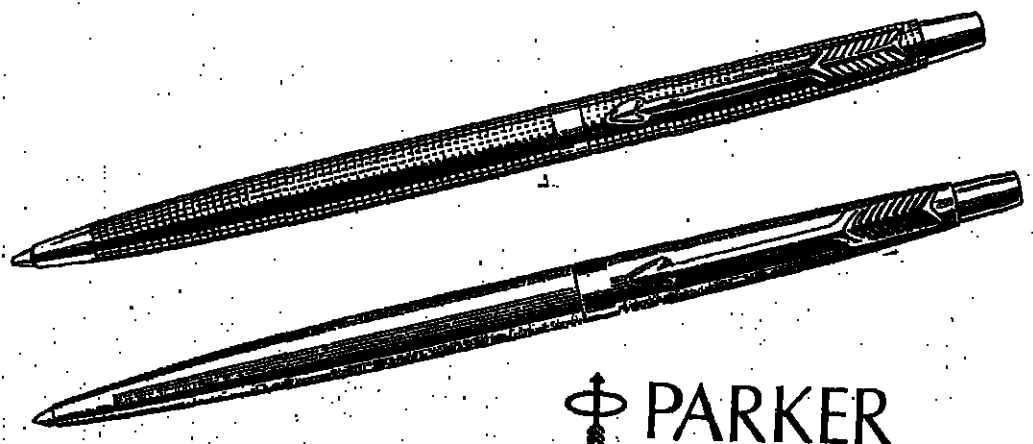
Antenna juts out in Emek Ha'Elah landscape. At right is interior view of control room.







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THE advent of the Chief Rabbinate elections — and more particularly the no-holds-barred campaign currently being conducted for the Ashkenazi Chief Rabbinate — inevitably sets one pondering fundamental questions. Is the Chief Rabbinate a necessary or worth-while institution? Is this the best, or even the right way, to go about electing the Chief Rabbis?

The history of the Chief Rabbinate has not been a notable success story. Virtually since the establishment of the State it has been in decline, and even in its heyday, under the widely revered Chief Rabbi Kook, it did not achieve the spiritual and halachic centrality in the Jewish world which its founders had in mind. It was always encumbered by the opposition of Agudat Yisrael and other right-wing Orthodox factions which never accepted its authority. At the same time, it has become increasingly a fief of the National Religious Party, and this has meant that many non-NRP rabbis, otherwise eminently suitable, have not been encouraged to stand for Chief Rabbi or for membership of the Chief Rabbinate Council.

One of the functions of the Chief Rabbinate Council is to legislate on halachic issues. Yet the only instance of such legislation in the 25 years of the State is a series of marital property regulations enacted in the '50's. The halacha has continued to develop, meanwhile, through other channels. Responsa continue to be written by rabbis in Israel and abroad, who are not members of the Council, and these achieve greater or lesser acceptance according to the stature and scholarship of the author. Rabbinical courts (*bet din*) and in particular the Supreme Rabbinical Court in Jerusalem — continue to make decisions which, like Common Law, become binding precedents.

The Chief Rabbinate is invested by law with weighty powers over the rabbinical courts — to the

grave detriment of both institutions. First, the two Chief Rabbis are *ex officio* presidents of the Supreme Rabbinical Court. Secondly, the Chief Rabbinate Council — which need have only one *dayan* (judge) among its twelve members — has the responsibility of granting certificates of aptitude to all new *dayanim*. Only equipped with this certificate can a young *dayan* seek an appointment to a *beit din* from the *Dayanim* Appointments Committee — which comprises two cabinet ministers, two *dayanim*, the two Chief Rabbis, two Knesset Members and two lawyers. (Judges, by contrast, need no certificate other than their original advocate's licence. They are appointed by a similar committee, comprising ministers, M.K.s, judges and lawyers.)

To discharge its duty of awarding certificates of aptitude, the Chief Rabbinate Council appoints a committee of *dayanim* which arranges examinations once every few years. However, the law lays down that in cases where the Council declares that a particular candidate is "great and famous

in Tora learning," he may be exempted from examination. Almost inevitably, this clause has been misused by the Council — not necessarily from improper motives, but from considerations other than purely judicial. Certain Sephardi rabbis have been declared "great" and awarded their certificates without examination because it was felt that there weren't enough Sephardi *dayanim*.

One Ashkenazi rabbi was awarded his certificate of aptitude because a certain town did not want him as successor to his late father — and he was reportedly refusing to allow anyone else in unless he himself were appointed a *dayan*. "We cannot leave the town an *aguna*," observed one member of the Chief Rabbinate Council. This is a valid rabbinical consideration — but hardly one calculated to maintain the high standards of the religious judiciary.

The *ex officio* role of the Chief Rabbis as presidents of the Supreme Court is equally detrimental. The Chief Rabbinate is, by its

very nature, a quasi-political institution — the method of its election ensures that — whereas the judiciary should be totally divorced from the deals, double-deals and chicanery which politics must involve. The fact that the victor of the Chief Rabbinate election automatically becomes their new president leads members of the Supreme Rabbinical Court to take an active part in the election campaign. This is unhealthy, but hardly avoidable in the present situation.

The *Jerusalem Post* has advocated editorially the complete divorce of the religious judiciary from the Chief Rabbinate. This is surely essential to a sound, democratic separation of powers. It would, of course, deprive the Chief Rabbinate of a good deal of its powers and functions — and leave the necessity for its existence open to question.

Even people resigned to the continued existence of the Chief Rabbinate have been asking, quite understandably, whether the proceedings are now witness-ings are the best and most dig-

THIS week, the Chief Rabbinate election contest finally got off the ground, and there is reason to hope that the vote will actually take place before the deadline of October 16. The incumbent Ashkenazi Chief Rabbi, Isser Yehuda Unterman, drew first blood when the country's *dayanim* (rabbinical court judges) elected nine Unterman supporters from among their number to represent them in the electoral college. His rival, Tel Aviv's Chief Rabbi Shlomo Goren, nevertheless remains supremely confident that he will walk away with the election. "He laughs longest who laughs last," a close Goren aide noted wryly after the vote of the *dayanim*.

Chief Rabbi Yitzhak Nissim looks like running unopposed for the Sephardi Chief Rabbinate, and he is giving his support to Rabbi Goren for the Ashkenazi post. Tel Aviv's Sephardi Chief Rabbi Ovadia Yosef might, however, step into the arena at the last moment.

The purpose of this short article is to aid Post readers to chart the tangled maze of laws and regulations which govern the Chief Rabbinate Election.

First, who is up for election? On polling day two rounds of voting take place: one for the Ashkenazi and Sephardi Chief Rabbis and one for the ten other members of the Chief Rabbinate Council — five Ashkenazim and five Sephardim. (The two Chief Rabbis are the joint chairmen of the Chief Rabbinate Council.)

The first step in preparing for the election was the appointment of the Election Committee. This Committee has to make all the detailed arrangements for the election, following instructions laid out in minute detail in the Regulations drafted by the Minister for Religious Affairs. The Committee comprises five men: two appointed by the Cabinet, two by the Chief Rabbinate Council, and a chairman whom the other four

elect. The Cabinet's appointees were Rabbi Yehuda Shulman, a former army chaplain, and Mr. Aharon Usan, the secretary of the Moshav Movement. The Chief Rabbinate Council's appointees were Rabbi Aharon Katz and Rabbi Mordechai Ellahu. These four then elected Mr. Mordechai Surkies, Labour M.K. and Chairman of the Knesset Interior Committee, as their chairman.

This was in June. Since then, three of the five members — the three rabbis — have resigned, and have been replaced by Mr. Simha Friedman, M.K. (ap-

pointed by the Cabinet), and Rabbi Mordechai Lopez and Mordechai Frankel (appointed by the Council). The Committee has been labouring staunchly to prepare the election despite the resignations, and despite legal actions in the High Court whenever it puts a foot wrong.

Who elects the Chief Rabbis and the new Council? The law requires an electoral college of 150 members — and the regulations set out in detail the composition of this body:

(1) 16 rabbis of the largest towns in Israel.

(2) 24 rabbis from other towns and villages, elected by an assembly of all those towns' rabbis.

(3) Five local rabbis from the three major urban centres: three from the Tel Aviv district and one each from the Jerusalem and Haifa districts. These are elected by assemblies of the local rabbis of each urban centre.

(4) 14 rabbis of kibbutzim

and moshavim, elected by an assembly of kibbutz and moshav rabbis.

(5) Nine *dayanim*, elected by an assembly of all the *dayanim*.

(6) Two army rabbis — the Senior Chaplain and his deputy.

(7) 10 rabbis appointed by the Minister for Religious Affairs. The Minister's appointments are intended to correct as far as possible any imbalance between Ashkenazim and Sephardim.

All in all there are 80 rabbis in the electoral college — as against 70 laymen (called in the Chief Rabbinate Election Law,

"representatives of the public"). The laymen are as follows:

(8) The mayors of the 12 largest towns — or their representatives.

(9) 34 delegates elected by an assembly of all other mayors and local authority heads. (Only councils representing a majority of Jewish inhabitants are taken into consideration.)

(10) The chairmen of the religious councils in the 12 largest towns — or their representatives.

(11) 12 delegates elected by an assembly of all the other religious council chairmen.

It is the Election Committee's task to draw up lists of those eligible to participate in the various assemblies or vote in the various categories listed above. In preparing its lists of town rabbis from the Tel Aviv district and the Committee is duty-bound to consult with the Chief Rabbinate Council in cases where there is no formally appointed town rabbi, but only one who *de facto* fulfils

# THE RABBINATE ELECTIONS:

are they necessary?

By David Landau



nified way to go about electing the two Chief Rabbis and the Council. There is no electoral college for any other institution in Israel. The Knesset is elected by universal suffrage; the President is elected by the Knesset; the Governor of the Bank of Israel is elected by a Knesset Committee; judges are appointed. Only the Chief Rabbis are voted for by this method — which is repeated on a smaller scale in the case of town rabbis.

The existence of an electoral college, itself elected by 11 separate blocs of voters, inevitably invites an election campaign replete with every kind of political manoeuvre — quite out of place and out of taste in the choice of spiritual leaders. There are better models in other religions. The head of the Roman Catholic Church is elected by his fellow Cardinals. The Archbishop of Canterbury is appointed by Britain's Prime Minister.

Both the Christian spiritual heads are installed for life: it would be unthinkable to have the Pope run for re-election every five years. Yet this is the indignity to which we subject our own Chief Rabbis.

There was a plan earlier this year to have the Chief Rabbis elected for life — or until a statutory retirement age. The plan was defeated by the NRP, which would not countenance it when they discovered that the retirement age which the Labour Party had in mind would keep Rabbi Unterman (87) out and Sephardi Chief Rabbi Nissim (76) in. The NRP, true enough, ditched the plan of party service, in favour of Rabbi Goren — but this arbitrary age limit was considered too much of an insult to him.

The one hope is that the undignified goings-on we have been witnessing during the past few months will persuade everybody that the system must be changed before the next five-year term is up.

laid down in the Regulations that this Appeal Board would comprise himself and the two Chief Rabbis. This was a mistake which the anti-Goren caucus, anxious for the election to be postponed *ad infinitum*, was quick to pounce on. The Regulation was amended in the High Court on the ground that it was unfair for the candidates themselves to sit on the Appeal Board. The Court agreed, and the Minister was forced to change the Regulation. Now, the Appeal Board comprises the Director-General of the Religious Affairs Ministry, Rabbi Simon Dolgin, and the appointees of the Justice and Interior Ministers. Mrs. Meir, as Justice Minister, has appointed Prof. Arnold Eaker of Bar-Ilan University as her representative, and the Interior Minister, Dr. Mordechai Avitsur of the Welfare Ministry.

The Appeal Board will hear appeals from disgruntled rabbis and laymen (whereas originally there were to be two Appeal Boards, one for rabbis and one for laymen).

The 150-man electoral college can function with a minimum quorum of 76. Candidates for Chief Rabbi and for membership of the Chief Rabbinate Council must be nominated by at least 25 members of the college.

What are the qualifications for becoming Chief Rabbi or a member of the Council? A candidate must be over 30 years of age, and must have served as a rabbi or *dayan* for 10 years (for a Council member the requirement is seven years). The term-of-service requirement can be waived if the Chief Rabbinate Council asserts that a candidate is "great in Tora learning." Candidates for Council membership must be Israeli citizens. Not so candidates for Chief Rabbi — but they must promise to become citizens within six months of election.

Any rabbi who feels discriminated against by the Election Committee — for instance if his name has been omitted from a list of rabbis — has the right to appeal to an Appeal Board within 14 days of the publication of the offending list.

The Religious Affairs Minister, Dr. Zerach Warhaftig, originally

## The electoral procedures: a layman's guide

Chief Rabbinate Council recently decided to appoint a three-man committee to check the lists of rabbis drawn up by the Election Committee. At the time of writing, however, this committee of three has not yet begun its work because Chief Rabbi Nissim has not yet appointed his representative to sit on it. Rabbi Unterman appointed his close supporter, Rabbi Eliezer Goldschmidt, and he, together with Rabbi Nissim's appointee, was to have constituted the third man. The non-constitution of this committee is now the gravest threat to the smooth progress of election preparations.

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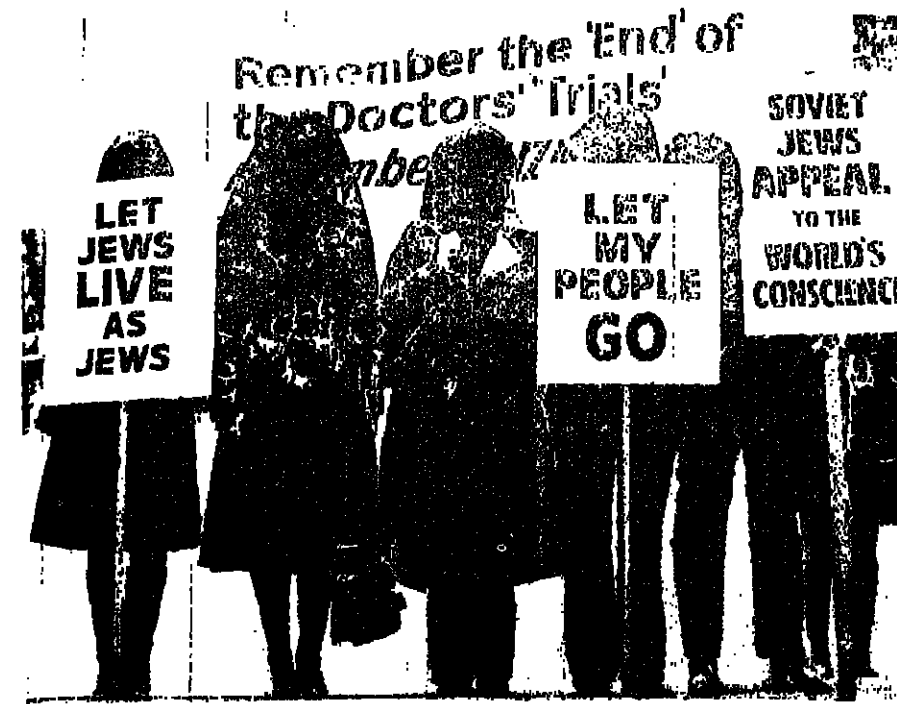
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Left: black-clad women of "The 35" demonstrate in Whitehall. Right: young protester shows policeman how he fell after being beaten by Soviet Embassy personnel in May, 1971; below: Zemel Choir sings as it pickets near Soviet Embassy in Kensington.



## The mobilization of Anglo-Jewry

British Jewry has joined the world-wide protest campaign against the Soviet Union's "ransom decree," a movement which gained considerable momentum during the past week. British activism on the Soviet Jewry issue dates back to 1966, when a group of students organized their first demonstrations. The movement has blossomed in recent years, and the leadership of British Jewry is now able to marshal considerable legions for the current campaign. DAVID LENNON, *The Jerusalem Post's* London correspondent, traces the growth of the Soviet-Jewry movement in the U.K.



HARDLY a week passes without a picture or a report in the British national press about a demonstration or protest action over the plight of Soviet Jewry. The incidents reported are not mass rallies involving thousands of people. Rather they are small, well-organized disruptions of Russian events, or colourful actions outside the Soviet Embassy.

The prominence given to Moscow's treatment of the Jews has been achieved by a relatively small number of people who have invested time, thought and money in creating newsworthy events which embarrass the Russians by exposing every move they make against Jewish citizens of the U.S.S.R.

As with a number of humanitarian causes of recent years, it was actually students who first raised the issue through public demonstrations. While both Israel and the established leaders of world Jewry were laying the stress upon quiet, behind-the-scenes action, here in England, the Universities' Committee for Soviet Jewry was formed six years ago.

After trying unsuccessfully to persuade the Board of Deputies, the representative body of British Jewry, to organize public action on behalf of Russian Jews, the students decided to stage a demonstration themselves. In May 1966, they got 900 students to attend a protest rally in London.

For the next few years the Universities' Committee and the World Union of Jewish Students were the only groups making any public protest about Soviet Jewry. While the leadership and mass of Britain's 400,000-strong Jewish community kept silent, the students held all-night vigils outside the Soviet Embassy, went on 24-hour hunger strikes, presented letters of protest to the Embassy and generally made a nuisance of themselves in Russian eyes.

As more Jews in Russia exposed themselves to penalties by demanding exit visas for Israel, a few British Jews outside the student movement realized that world Jewry must support these brave people openly. Some felt that "working quietly behind the scenes" often meant doing nothing at all.

One of those who felt the time for overt action had indeed come was Cyril Stein, managing director of one of Britain's largest bookmaking concerns. As a wealthy man in his own right, and as a leader of the Joint Palestine Appeal — the British equivalent of the U.J.A. — he was able to bring to the struggle the very things the students lacked — money, and contacts with the financial and communal Jewish leaders.

"It was about three years ago that I got involved in the struggle," Mr. Stein told me. "Like most rebels, I didn't wait for the Establishment to react. In fact I was very critical of Israel and Establishment Jewry at that time for their attitude towards Soviet Jewry."

He offered the students whatever aid he could in finding funds and providing ideas for activities which would embarrass the Russians.

Further repressive actions by the Soviet authorities roused the anger of a considerable number of people here, but most of them weren't sure of how to express it.

Then, in May last year, word was received of Raisa Palatnik's hunger strike in her prison cell in Russia. Mrs. Barbara Oberman, a Londoner who, together with a few friends, had been active for some time in publicising the plight of Soviet Jewry, discussed the matter with Cyril Stein and a few other people. It was decided that a group of women would stage a 24-hour hunger strike outside the Soviet Embassy, with the women offering to be allowed to replace Raisa Palatnik in prison.

Barbara Oberman explained to me recently why the hunger strike received so much publicity. "Here was a group of highly respectable Jewish women from very comfortable backgrounds sitting down all night on the pavement outside the Embassy in the centre of London. People were used to students, hippies or Yippies doing such a thing, but elegant ladies with refined English accents... that had never been heard of before."

"The real newsy gimmick was, of course, that we explained to the press that we were a group of 36 women all aged 35, fasting in support of a 36-year-old Jewish girl in Russia. Hence the name the "35" which stuck in everyone's mind."

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IT was the Leningrad trial which brought the name of Greville Janner to the forefront in the struggle. The son of Barnett Janner, whose parliamentary seat he inherited when his father went to the Lords, he tabled a motion of protest against the trial in the House of Commons, and succeeded in getting 333 signatures. The next step was the formation of an all-party Parliamentary Committee for the Release of Soviet Jewry.

"We raise the issue of Soviet Jewry at virtually every Question Time," Mr. Janner told me. "Sometimes we ask the appropriate Minister if he intends protesting about some issue or other or perhaps we demand action over post which has been delayed, or the jamming of radio broadcasts."

Mr. Janner is particularly pleased that most of the members of the 100-man committee are non-Jews and that the work of the committee is not under the auspices of the Jewish community. In his opinion, this makes it more effective.

Through constant pressure the committee has been able to get leading politicians to ask about the situation of the Jews during visits to the Soviet Union.

"We are now in the process of setting up non-denominational ac-

tion committees in various parts of the country under the sponsorship of the local churches, members of Parliament and civic leaders. All this helps to draw attention to Soviet actions against Jews," Mr. Janner noted.

In the fertile period after the Leningrad trial, the British branch of Harut also decided that they should harass the Soviets whenever possible, and began staging attention-getting demonstrations.

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EVENTUALLY, the Establishment bodies of British Jewry began to feel that they should after all also take some action. The Association of Jewish Women's Organizations, headed by Mrs. June Jacobs, lobbied M.P.s at the House of Commons and published a fact sheet on Soviet Jewry.

The Board of Deputies helped to convene the world conference on Soviet Jewry held in Brussels early in 1971. By the beginning of this year they got around to employing someone full time to take charge of Soviet Jewish affairs.

Michael Wine, the young man appointed to this job, told me that since the Six Day War, the deputies had organized several demonstrations and public meetings to express concern about Soviet Jewry.

"In February this year, we set up the Soviet Jewry Action Committee to coordinate the activities of all the bodies working in this field," he said. "We hold meetings once a week, which are attended by representatives of the



# British Jewry

(Continued from page 9)

Association of Jewish Women's Organizations, the "35," AJEX, the Universities Committee, the World Jewish Congress, plus individuals active for Soviet Jewry such as Herat Chairman Eric Graus, the Soviet Jewry officer of B'nai Britz and, of course, Colin Shindler.

Colin Shindler has probably worked longer in the struggle than anyone else in England. A former top officer of the World Union of Jewish Students and a leading activist for a number of years, he now edits "Jews in the U.S.S.R.," a weekly information bulletin which is published at least formally under the auspices of the Deputies. His experience and background have made him into one of the leading lights of the struggle here, even if he's no longer out on the street demonstrating.

In the past year to 18 months, virtually all the leaders of the community have made public their feelings about the way Russia treats the Jews living there. The Rabbinate — and the Chief Rabbi himself — have all been out on demonstrations or participated in public protests of one sort or another. It has by now become respectable within the Jewish community to demonstrate for Soviet Jewry.



Greville Janner



Cyril Stein

Still, perhaps the organization which has made, and continues to make, the biggest impact here is the "35." Mrs. Doreen Gainsford, who now heads the group, together with Mrs. Joan Dale, told me that groups have been set up in various parts of the country, one of the most active being in Liverpool.

"When we started up we were looked upon as black sheep," she said. "Today we have become a recognized body. We basically take our lead from the Soviet Union. As soon as we hear about a Jew being picked up by the police there, we immediately stage a public protest, sometimes within hours of the news reaching us. We have been conducting a telephone campaign in which our members phone people in Russia. This has been going on for more than a year, and it is through this that we learn about the activities of the Russian authorities and police."

Mrs. Gainsford believes that the achievement of getting traditionally conservative British Jews to see demonstrations as useful and proper modes of activity is due largely to the success of the "35." "We have persuaded them that demonstrations for Soviet Jewry is a Jewish thing."

The Israel Embassy is, of course, precluded from taking part in any demonstrations or protests, or from exhorting others to do so. It does, however, provide information about what is being done in Israel on the Soviet Jewry issue. Talks on the subject have been given to various groups by the Embassy's Yitzhak Rager.

ALL the groups concerned here are convinced that the Russians are affected by adverse publicity and that demonstrations and protests influence the treatment meted out to Jews by Moscow.

They all point to examples of Jews who got relatively minor sentences at their trials after the spotlight of publicity was focused on the case by their activities. This they compare to the harsh sentences meted out to other Jews charged with the same crime but about whom nothing was known until after the trial.

In the opinion of Greville Janner, the activity here is not only helping Soviet Jewry, but is also reviving Anglo-Jewry, bringing back excitement into Jewish life here. "By the standards of Anglo-Jewry this campaign has taken flight, a really remarkable transformation," he declares.

Cyril Stein sums it up this way: "This type of activity shouldn't be organized in the sense of having a representative body. Rather, we should have as many groups as possible doing the things they are most suited for. Altogether, we have created an awareness among both Jews and non-Jews here and made the plight of Soviet Jewry a major issue in Britain. Though you haven't got every Jew active in the fight, 90 per cent are aware and do care."

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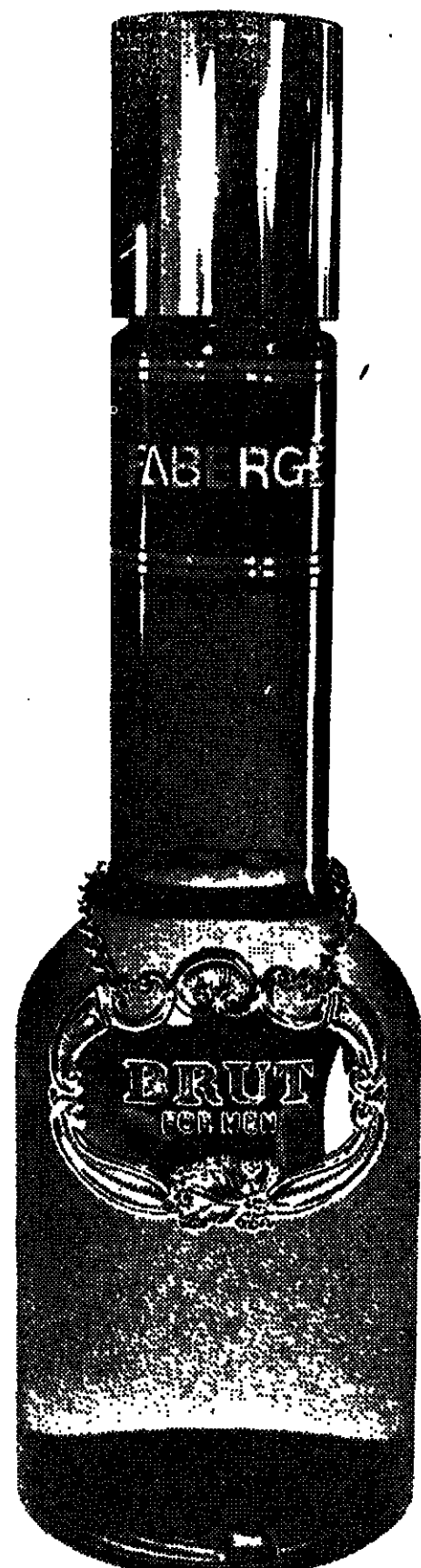
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Democratic candidate George McGovern and his wife Eleanor campaign in New York, the state with the biggest Jewish vote. (Camera Press)

A GOOD many of America's six million Jews are going to vote for Nixon this time, and for most of them it will be the first time that they have voted Republican. It may well signal the end to the Jews' four-decade Democratic bloc vote. Not that most of them will vote Republican; the statistics show that the majority will remain in the Democratic camp. And the Jews' change of political heart is not so much a move towards Mr. Nixon as it is away from the Democratic candidate, Senator George S. McGovern. But the result is the same.

There is a tendency among American Jewish leaders to discount the very notion of a Jewish bloc vote. The chairman of the Conference of Presidents of the major Jewish organizations in the U.S., Jacob Stein, said in Jerusalem this week that people who talk about such a bloc "are looking for something that doesn't exist." There is no way to deliver Jewish voters en masse, or to manipulate them with ease, he said. There is no organized Jewish vote in the U.S., and no one group that can hope to control it. But the vote totals in Jewish neighbourhoods — in New York, in California, in Florida and other States — have tended to show a remarkable pattern of Jews voting the same way — Democratic. It is more than a coincidence that John F. Kennedy and Lyndon Johnson got about 90 per cent of the votes cast in some of these neighbourhoods, and Hubert Humphrey received over 80 per cent.

One of the interesting things about this predilection of Jews for voting Democratic is that it lasted so long. The loyalty persisted as Jews moved from the urban ghetto to the affluent suburb. Jewish interests have become progressively less working-class since the end of World War II; but Jews retained their liberalism much longer than their Italian-American and Irish-American counterparts.

The importance of the Jewish vote in New York alone is immense. Pollster Oliver Quayle recently found Nixon's percentage among New York Jews skyrocketing from 18 per cent in 1968 to 38 per cent this year, enough to turn a Democratic statewide edge of 370,000 into a Nixon landslide. And New York is a state that McGovern must take to have any kind of chance of winning the presidency.

Jews tend to concentrate in and around big cities. In a close election, projected 20 to 30 per cent swing in Jewish votes could cost the Democrats the states of Illinois, New Jersey, Maryland and California as well as New York. (Florida also has more than a quarter of a million Jews, but Nixon is considered certain to repeat his 1968 victory. George Wallace got an overwhelming 44 per cent of the vote in the Florida Democratic primary.)

IT would not be at all accurate to interpret the Jewish shift to Nixon as a ringing endorsement of his policies in the Middle East, of his defence posture, or of his support for Soviet Jewry. At best, many of the older generation of Jews encountered during the writer's recent trip to the U.S. grudgingly acknowledged that Nixon "hadn't been bad for the Jews" at the same time expressing reservations about McGovern's pacifism, his plans for income redistribution and tax reform, and his alliance with the strident activism of blacks and other "have-not" groups.

Almost all of these average, middle-income people expressed the same opinion: They didn't particularly care for Nixon and hadn't trusted him during his 20 years as a national political figure, but at the same time they were "uneasy" about McGovern. Many of them criticized what they viewed as the South Da-

kota Senator's excessive radicalism, and they had fears about his foreign policy position. The Democratic candidate's insistence that he was a "dove" in South-east Asia and a "hawk" on the Middle East was not generally accepted; some cited it as an indication of his priorities, some cited the Senator's vote against the 1970 appropriations bill carrying \$500m. in military grants to Israel because it also included arms for the Lon Nol Cambodian regime. They also rejected McGovern's explanation that a state must favouring minor border changes in the Middle East meant current, and not pre-June 1967, frontiers.

(Syndicated columnists Rowland Evans and Robert Novak recorded similar reactions in a survey of two New York Jewish neighbourhoods, the Bronx and affluent White Plains. Most of the voters questioned rated the Nixon record "poor" or only "fair." But they didn't think McGovern offered any prospect of improvement. Typical comments ranged from "there's no good reason to vote for McGovern" to expressions of intent to sit out the election rather than vote for a "lousy" President.)

One McGovern stand which bothers Jews deeply is his support of quotas — in jobs, in education, in government — for non-white minorities. "For years we Jews had to worry about quotas which kept us out; the quota system he wants now gives other people, the places we waited for

Both George McGovern and Richard Nixon are actively courting Jewish votes for the November presidential election. The President appears to have created a substantial shift in the once solid Jewish Democratic vote. *The Post's* KEN SHER, just back from a trip to the U.S., where he attended the Democratic convention, discusses some of the reasons for the Jewish move to Nixon, and the divisions in the Jewish electorate.



President Nixon, on the phone with Premier Meir last month, is now expected to get about 37 per cent of Jewish votes. (AP)

so long. Sure, I know they aren't meant to be anti-Jewish, but what difference does it make? The result is exactly the same."

Last week, in a letter to the American Jewish Committee, McGovern specifically disavowed a national job-quota system. But there have been persistent reports that his black supporters have been promised 10 per cent of all Federal patronage.

HAS the "McGovern phenomenon" brought to light a generation gap within the American Jewish community? Mr. Stein, the chairman of the Presidents Conference, readily acknowledges that such a gap is indeed developing. "Older, more mature Jewish voters" may now prefer the more conservative approach of President Nixon to economic and social issues, he said, while their children's vital concerns are the problems of the environment, busing of schoolchildren, urban

abolish the stay-put attitudes which favour middle-class, white Americans, and get rid of an administration which only goes through the motions of seeking equality and really doesn't do anything at all."

Jews today constitute less than four per cent of the U.S. population, but hold a far greater proportion of executive posts in government service, the professions, and education. Wasn't he disturbed by the fact that he and his Jewish colleagues might lose their jobs if the McGovern-backed system of quotas were adopted? "Quotas may not be the best system," he admitted, "but they are the only workable way to effect some kind of reasonable balance in the bureaucracy and the universities. Without quotas, you are not going to be able to achieve this kind of equality. The system won't change all by itself; you have to legislate it. Nor did he seem particularly

concerned about differences in the candidates' attitudes towards Israel. "Just before the Six Day War, I demonstrated for Israel at Lafayette Park, across the street from the White House. And I demonstrated again today, if I thought that Israel was in any danger. But no American president can afford to abandon Israel, and any administration will continue to support Israel strongly."

EVEN among the young, there are some Jewish defections to Nixon. David Luchins, coordinator of "Jewish Youth for Humphrey," has now joined forces with "Jewish Youth for Nixon," a group which plans door-to-door campaigning in 14 states. Luchins, who wears a kippa, was shouted down with cries of "Why don't you go to Israel?" at a McGovern-sponsored meeting of Jewish delegates at Miami Beach just after the Democratic convention last month, when he objected to what he and other speakers called the "insensitivity" of the candidate to "Jewish issues." And in a brief conversation after the meeting broke up, he expressed strong doubts about supporting the candidate, doubts only partly stemming from the bitter California primary campaign in which the battle for the Jewish vote was a major factor.

It was in California, where Humphrey lost his last real chance for the nomination, that Mr. Stein said can be accepted as an axiom: "The Democrats will never take the Jewish vote for granted again."

Jewish supporters of McGovern and Humphrey. The former Vice-President was forced to take the offensive, and in doing so opened up several lines of attack which have subsequently been adopted by the Republicans. His camp criticized McGovern's "radicalism," and laid stress on apparent discrepancies in the Senator's Middle East record.

At the Jewish delegates' meeting at Miami Beach, Sen. Abraham Ribicoff of Connecticut, a McGovern confidant, missed an opportunity to serve as a peacemaker between the two Jewish camps. Instead of seeking to smooth out differences and listening to the misgivings of non-McGovern Jewish Democrats, Ribicoff told the meeting that attacks on McGovern's Middle East record were a "disgrace." And he belittled Jewish concern with the Middle East, asking: "Are we electing a President of the United States or a President of Israel?"

The meeting did not accomplish what it set out to do. Instead of deciding to establish a unified front, the participants left the room angry with each other. Some of them, like Mr. Luchins, evidently decided that there was no alternative but to support Nixon. Others, like one pretty blonde from California who was a member of the unseated Humphrey delegation, resolved to sit the campaign out. "I've been involved in the Movement (anti Vietnam war, civil rights) for five years. But I am also Jewish, and I can't back a candidate who doesn't care about the issues which concern me so deeply."

BOTH sides are actively courting the Jewish vote. The Republicans have "Jewish Youth for Nixon" and similar groups. They have successfully weaned a substantial amount of Jewish money away from the Democrats. (Max Fisher, the chief Jewish fund raiser for Nixon, already has reported contributions of \$3m.) And just last week, Secretary of State William Rogers said that the Middle East cease-fire was a direct result of U.S. policy.

The Democrats have been equally busy. Since Richard Cohen, associate executive director of the American Jewish Congress, joined McGovern's staff as director of the Jewish Affairs section, the candidate has been displaying increased sensitivity to "Jewish issues." He has made a number of statements condemning the Soviet "ransom decree," made his donia about a nation-wide Federal job quota system, and reiterated some of his previous pro-Israel positions.

The campaign is far from over, and the Jewish drift to Nixon has not yet been measured. But whatever the outcome, one thing Mr. Stein said can be accepted as an axiom: "The Democrats will never take the Jewish vote for granted again."



SOCIALIST, ANTI-SEMITIC, AND JEW by Donald L. Niewyk. Baton Rouge, Louisiana: State University Press. 254 pp. \$8.95.

DIE JUDEN UND DIE DEUTSCHE LINKE IN DER WEIMARER REPUBLIK (The Jews and the German Left in the Weimar Republic) by Hans-Helmuth Knüttler. Düsseldorf, Droste Verlag, 260 pp.

Reviewed by Leni Yahil

NAZI ideology in general and anti-Semitism in particular have been the subject of investigation and analysis for many years and from different angles. Anti-Semitism as a political theory and its application and use under the Hitler regime have been described. The conditioning social, psychological and historical factors have been subjected to thorough research. But one aspect of this complex phenomenon has been relatively neglected: its opponents. Which were the forces in society and in politics which fought anti-Semitism? Was there at all an open struggle against it, and if there was, by whom and in what fashion? Why did it not succeed? These are questions that as yet have not been explicitly put forward.

In our search for anti-anti-Semitic forces we must turn to the Nazis' main adversary: the Socialist parties and, of course, the Jews themselves. As far as the latter are concerned, the problem has been only sporadically dealt with in the rather extensive literature about the Jews in Germany. But recently new interest has been focused on the pre-Nazi Leftist forces in Germany, their relationship to the Jewish question, the Jews participating in Socialist politics, and the Socialists' own reaction to anti-Semitism. Now two books have appeared dealing with similar aspects of the problem — one in the U.S. and the other in Germany, both by non-Jews, and both by men pursuing an academic career.

Main emphasis

Niewyk's book carries the subtitle: "German Social Democracy Confronts the Problem of Anti-Semitism, 1918-1933." The book's main emphasis is on the Social Democrats' solidarity with the Jews, who were among their leading ideologists, activists and militants. The Socialists identified themselves with the new and struggling Weimar Republic, and so did the German Jews, whom the Republic gave full actual equality for the first time. Therefore, the Social Democrats defended both the Republic and the Jews. To fight the extreme Right-Wing in Germany meant to fight also anti-Semitism, and the Social Democrats did so in every way. They tried to show Judaism's positive values and its affinity to socialism. Leading Social Democrats became supporters of Zionism, and even those Jews who had come to Germany from Eastern Europe by the thousands during and after World War I were defended not only against anti-Semitism but also against the disdain in which German Jews held the "Ostjuden."

But it seems that the more critical Social Democrats had their doubts if all this argumentation could really be effective. This is perhaps why Leftist polemics against anti-Semitism sometimes took on the tenor of the propaganda of the Right. This was especially the case during the last, critical years of the Weimar Republic.

The main argument against Judaism was the Socialist postulate that the real enemy of the worker is the capitalist and the Jew is made the scapegoat for the failure of the bourgeoisie. But the members of the Jewish middle class also came in for severe criticism. Like the non-Jewish middle class, few of them joined hands with the working class, but tended to the parties of the moderate Right (while the non-Jews tended to the extreme Right).

Jews, Leftists and anti-Semites

This may partially explain the ambivalence of many Social Democrats to the Jewish problem. We can see a strong hint of this in a resolution published by leaders of the Berlin trade unions condemning anti-Jewish riots in that city on November 6, 1923. It is quoted by Niewyk from the November 7 issue of the leading Social-Democratic paper, "Vorwarts." It states: "Workers! Comrades! Pillaging the Jews will not root out capitalist exploitation. If Kohlen can no longer profiteer... today, tomorrow Silman, and Thyssen will profiteer just that much more... Only fundamental intervention in the exploitive capitalist economy can save the German people."

Nevertheless, there was some open and even more covert cooperation between Social Democrats and Jews in three main areas: • The judicial fight against anti-Semitic slander and for equality as provided by law — here the Social Democrats were as much on the defensive as the Jews; • vigilance concerning the revolutionary Right-wing groups and their attempts to destroy the Republic — here the Central Association of German Citizens of the Jewish Faith (Centralverein) organized an information service which was widely used by the Social-Democratic defence organization, the Reichsbanner.

• Finally the Centralverein collaborated with the Reichsbanner in providing propaganda material against anti-Semitism and National Socialism — a partnership which gained considerable momentum at the end of the 1920s.

Apologetic tendency

Niewyk's book contains a wealth of information, but unfortunately it strongly lacks systematic presentation and analysis. The many persons mentioned are usually not introduced so that the reader who is not familiar with the scene remains confused about who they were and what they did.

But perhaps the book's greatest weakness is its apologetic tendency. Instead of analyzing the situation and the behaviour of the people and groups involved, the author tries to prove that the Social Democrats understood and fought anti-Semitism. In so doing, although he points to some of the ambivalence in their attitude to the Jews, he does not clarify the roots of this ambivalence or show its consequences.

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KNÜTTLER's study is different. His book is one of the "Publications on Policy and Contemporary History of the Bonn University Seminar on Political Science. His approach is systematic; his method is a sort of political sociology and social psychology. His excursions into historical explanation are the least convincing parts of the book. In the preface Knüttler says: "The study deals with a minority's struggle for emancipation, with the methods used, its ideology, and, finally, with the behaviour of the surrounding non-Jewish world." Actually the book deals not with the problem in general but with the mutual relations between the Jews and the Left. He tries to find a definitive answer to the questions "What is Left?" and "Who is a Jew?"

In dealing with the first question he distinguishes between "organized Socialism" and "intellectual Socialism," and tries to define both in terms of sociological, social-psychological, ideological, and political categories.

As to the second question after reviewing many formulae he states quite correctly that "the multitude of the characteristics is confusing." He finally proposes a "pragmatic division in terms of Jews and non-Jews" — the first being those who profess their Judaism while the second are those who have abandoned it but are considered as Jews by the world at large. He

tries to describe the manifold and complex ideological premises and political attitudes of Jews and to analyze their roots in religion and tradition, to elaborate on their sociological and psychological motivation and to show their actions in and reactions to the Weimar Republic's controversial political reality.

The scope of his reading of Jewish and non-Jewish literature of all kinds is remarkable. And the result is as controversial as the situation was. We find penetrating observations and illuminating analysis alongside utter misjudgment. For instance the book offers interesting new observations about the situation of Eastern European Jews in Germany and the attitude of both Jews and non-Jews to them. On the other hand, his discussion of internal Jewish problems and attitudes — for instance his opinions about Jewish Orthodoxy — are taken from the biased sources of Liberal Jews or other people as estranged from Jewish life as the Leftist novelist, Alfred Döblin. Here I do not understand why Knüttler does not refer to such a comprehensive study as Jacob Toury's "Die politischen Orientierungen der Juden in Deutschland von 1848 bis zur Weimarer Republik" ("The Political Orientation of the Jews in Germany from 1848 to Weimar," Leo Baeck Institute, Tübingen, 1966). Neither does he seem to be familiar with Arnold Zweig's "Calliban," at its time (1927) a revolutionary analysis of anti-Semitism. Knüttler quotes much of Zweig's early polemics against anti-Semitism but does not show him in his later pro-Zionist period.

He describes the changing attitudes of the Social Democrats to Zionism, and the Communists' strong antagonism to it. He pays special attention to the relationship between the Labour Zionists and the Social Democrats. But not only does he seem to know that the Zalman Rubasov he refers to as his prominent Labour-Zionist leader is today Israel's President Zalman Shazar, but he is even not sure about his name, twice calling him "Salomon." And neither of the authors seems to know that Fritz Napphal was later Peretz Napphal, a Minister in the Israeli Government.

Book's shortcomings

One of the book's assets is — as frequently happens — the source of certain shortcomings. Knüttler tries to exhaust his subject in all its complexity, and treat comprehensively the inner contradictions in Socialist theory and practice as well as the ambivalence in Jewish and non-Jewish behaviour. But in so doing he allows a certain ambiguity — and he does not completely clear whom he considers as Jew, for whom as a Socialist. The well-known critic Alfred Kerr, for instance, and the critical writer Karl Kraus figure as representatives of unsympathetic Jewish attitudes. Kurt Tucholsky, on the other hand, appears frequently as a representative of the Left and even of its negative attitude to Jews, his Jewishness — and the problems it caused him — mentioned only in passing.

But the author battles against prejudice, including the myth — as he calls it — that the Socialist parties were absolutely clear of anti-Semitism, and he shows that they even resorted to it in their propaganda. In fact, he comes to the conclusion that all sectors of the Left had more or less strong reservations about the Jews.

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THE most penetrating analysis of this problem has been provided recently by Prof. George L. Mosse in "Year Book XVI" of the Leo Baeck Institute, in an article on "German Socialists and the Jewish Question in the Weimar Republic." He starts by discussing what he calls "the foundations for German Socialist thought on the Jewish question (as) laid down by

Karl Kautsky," following Marx. Since Judaism was supposed to "vanish" with capitalism, there was no room in this ideological system for a "utopian" conception like Zionism. But, as Mosse shows, even Kautsky later wavered in his categorical opposition, and in the face of growing anti-Semitism and reaction an important group of Right-wing Social Democratic leaders became pro-Zionist after World War I.

On the other hand, a certain tension developed between the intellectual leadership in which Jews were prominent, and the party and its affiliated organizations. "The effect which these strained relationships had upon the general attitude towards the Jewish problem," Mosse states, "can only be surmised." But he comes to the conclusion that the Social Democrats, who wished to avoid violent action against the Nazis, exercised a certain "discretion" in dealing with anti-Semitism, in order not to become involved in open clashes. He thinks that this behaviour was caused by the general anti-Semitic atmosphere, the under-estimation of the Nazi menace, and the Social Democrats' own internal problems with the intellectuals.

Nazi premises

The attitude of the Communists was anti-Jewish to the extent that their propaganda linked the Nazis and the Jews, describing them as being deadly enemies only on the surface while, in fact, Jewish and Nazi capitalists cooperated economically. The Nazis' own anti-Semitic arguments became the premises of the public struggle against them. Mosse writes:

"The Nazis were successful in forcing their adversaries to argue within a framework which they themselves had laid down... Mosse puts special emphasis on the problem of the group of Leftist intellectuals, concentrated around the "Weltbühne" magazine edited by Carl von Ossietzky (Knüttler also brings interesting details about the non-conformist attitudes of this group). Mosse notes that for the most part they did not identify themselves with the parties but 'saw themselves as the vanguard of internationalism based upon justice, reason, and the abolition of the capitalist system.' They saw themselves as a leadership but in fact they had lost track of the realities of the situation. Their rejection of Zionism caused them to see in the Zionists, especially in the Revisionists, the Jewish counterpart of the Nazis. They shared with other Socialists an under-estimation of National Socialism. In some of the Jews of this circle, Mosse maintains, this produced a painful tension between their general humanistic attitude and their not-yet-affirmed Jewishness. He illustrates this by showing the different attitudes expressed in each of the volumes of Lion Feuchtwanger's trilogy on Josephus Flavius — "The Jewish War" (1932), "The Son" (1935), and "The Day Will Come" (1945).

In a final footnote Mosse expresses his opinion on the two books under review and comes to the conclusion that his essay and the studies by Knüttler and Niewyk are complementary but that the subject needs further research. I agree.

The Jews of Weimar

LEO BAECK INSTITUTE YEAR BOOK XVI — 1971: Focus on Weimar Jewry. Introduction by Robert Weltach. London — Jerusalem-New York, East and West Library. 334 pp. including Notes, Bibliography and Index.

Reviewed by Zvi Loker

THE latest Year Book of the Leo Baeck Institute is really an anthology on German Jewry's "Contribution to the History of the World," presenting many facets of one of the most important "hitherto unexplored" areas of recent European Jewish history. It contains facts and reflections on a wide range of subjects: from early 19th-century ideas on religious reform, through the beginnings of the famous "Science of Judaism," to the thankless task of defining the Jewish role — a somewhat ambiguous term — during the barely 25 years of the Weimar Republic, unduly idealized in obvious juxtaposition to the Hitler era that followed.

The book contains well-documented informative articles and notes, some of them perhaps more descriptive than scholarly. The most interesting is the succinct portrayal of the main religious thinkers of the 19th century by Michael A. Meyer. He provides us with brief accounts of the lifework of Leopold Zunz, Abraham Geiger and Zacharias Frankel — the latter a realistic, middle-of-the-road rabbi whose communal-minded and stalwart stand on the main issues confronting post-emancipation Judaism appears to be valid even now.

Another useful contribution is that of Professor George Mosse on "German Socialists and the Jewish Question in the Weimar Republic." His study of the sources of Leftist anti-Jewish positions provides a clue to that puzzling contemporary phenomenon, the New Left.

The volume also includes papers read at a Symposium held by the American Historical Association in

For the love of English

THE latest in that troop of countless lepidopterists puffing after the elusive butterfly of language is none other than Paul Goodman — who died early this month, after this review was written — semi-renowned American professor, literary critic, psychoanalyst, poet, novelist, playwright, civil libertarian, classicist, sociologist, utopian philosopher and educator. The list is so long and so varied that it is presented here not entirely for fun. In the course of his curious book, Goodman draws in all of these endeavours and more — he was not even above quoting his own works, if it helped to make his points. Points he had, but a central thesis is hard to discover here, as hinted by the busy title. The book is typographically divided in two: "Language" and "Literature." But intellectually the discourse is divided much less neatly. A clue to what this volume is all about comes only near the very end, where Goodman confesses in a gush of poetic personalism:

"And what a thing it is to write English sentences... Underlying my gripe in this book against the anthropologists and the linguists is simply that they do not love my language and have done nothing for it..."



Paul Goodman — "a spontaneous gift for making sense."

Smug algebras

This is why much of the book is a criticism of the alms and methods of modern linguistics, particularly the smug algebras of Sapir, Whorf, Bloomfield, Chomsky, Yngtost and the like. The main thrust of Goodman's attack is that most linguists consistently make the mistake of assuming language is a means of communication — whereas Goodman would have it that language is actually the communication itself. Those structural analysts, Goodman maintains, are so busy fusing over the carburetors and pistons of the language that they have lost sight of the beauty of the machine and the thrill of gunning the engine. As they tune up their elaborate systems of scientific grammar, the linguists neglect meaning, specifically the intention of the speaker and the equally important participation of the hearer. These are essential elements of communication which simply do not show up in the linguist's chain-molecule diagrams of phonemes. Moreover, modern language experts, Goodman suggested, are technocrats encroaching on the province of man's imaginative expression.

Goodman knew that any grammatical system is still mere etiquette, and has a little relation to one's silverware as to the taste of his turkey. But how did Goodman argue his noble cause? He did it with the unscientific tools of his poetic intuition, his novelist's ear, and his cultural wisdom. That is enough for the linguist to dismiss his thesis out of hand. And unfortunately, Goodman does not come off too impressively to the anti-

TECHNOCRATIC HUMANIST. For although Goodman had many fine observations, his critical faculties and his poetic imagination too often fumbled with a thud. Thus, if this judgment is mixed, well, so then is the book.

Goodman starts out strong with a chapter called "Not Speaking and Speaking," in which he firmly demonstrates his concept of language as communication, rather than as instrument of communication. Although he occasionally strains for an example (the overlooks the handy plays of Harold Pinter), he none the less succeeds in persuading us that it does make a difference if people do or do not speak. Leaving the qualities of silence for the mystic to plumb, however, he moves on to Chapter Two, "Speaking as an Action, Speaking as a Thing." He is even better here, giving us numerous cases of the word as weapon, political tool, and magical ju-ju for legitimizing rites of passage (the old sacred hatching, matching and dispatching must be spoken over to be official — would you really be married if your spouse agreed to sign but not to pronounce it?). So it is agreed: your words can get you elected — or arrested. Language is not simply the expression of intention or deed, it is action and thing itself. (For that matter, that the word, *davar*, is also a thing, should come as no surprise to Hebrew-speakers.)

By the third chapter, however, Goodman is leading us into muddy waters. It is one thing to assert in their rationalistic attempts to understand the nature of language; it is another thing for Goodman to marshal his counter-opinions into a

satisfyingly complete critique. Goodman asserts late in the volume that "I tend not to criticize, nor even to notice, until I can imagine something that would make more sense." Yet on the previous page, he tells us that "I have a spontaneous gift for making sense." All this reason is that Goodman has a moral arrogance to match the heights of, say, Noam Chomsky's intellectual arrogance. The spirit, yes, but not the tools. And to top it all, Goodman tells us, "very often I have said what seems to me to be a bluff, beyond what I know or want and it proves to be after all what I mean." Sounds suspiciously like that old linguist Humpty Dumpty, whose words meant just what he willed them to mean.

What we have here, in fact, is a classic case of an intellectual whose ideas begin to lead him about by the nose — not very different from the Paul Goodman who preached radical sociology in "Growing Up Absurd" to a generation he thought to save — and which now scares the hell out of him.

Brave joust

And thus Goodman can put up a brave joust with Chomsky — no mean feat — and then fall back on the notion that if the technologists will just keep their hands off the language, well, the poetry will just flow. It is not quite so simple, of course, and the Goodman who wrote the monumentally unreadable novel, "The Empire City," and the instantly forgettable verse in "Hawkwild," should know better. Similarly, to launch a vigorous attack on "school English" may be a commendable reinforcement to the trend, but to laud the "populist, animal energy" of the unlettered slum kid is pitifully patronizing. Goodman may have been surprised to know that many people are not satisfied to communicate mainly with their "paraphrasing of gestures and shrugs. The spectacle of someone groping to express himself is not poetic, it is sad — and the chances were good that one day, one of Goodman's charmingly inarticulate fellow New Yorkers, in an effort to make himself clear, might have slipped a knife between his ribs.

Also doubtful is Goodman's impudencement of teaching reading via only what interests kids. Again Goodman oversimplified and fooled himself. Did he pretend that the loss to his beloved Virgil and Aristotle would not have bothered him? Would he eventually have admitted that his cherished unlettered rustic bored him out of his gourd? Or would he simply have preferred to pronounce it otherwise, and thus with his special magic make the otherwise true?

Book sputters out

From this point on the spectacle becomes even worse. Goodman rhapsodizes away, but the effect is rather like a landlubber feverishly trying to ball out his sinking skiff with a slave. When Goodman gets into analyzing the power of the "passivity" of Ernest Hemingway's prose, he is simply writing gibberish. And so the book finally sputters out on a personal, sentimental apology.

Or what is as near an apology as one can write without really apologizing. Well, good for Goodman. He had fine perception and bad taste, bright intellect and wrong-headedness, crusading virtue and a cumbersome baggage of ineffectuality. His thinking, he admitted, was done "to rescue me from the horror of metaphysical necessity," and of his ideas, he judged: "When they are neat solutions, they make a happy come kind of poetry. Maybe they are all the more charming because they are practical, simple, and impossible. It is also, one might add, the tragic self-abuse of intellectual masturbation. But one would have liked to say to Paul Goodman: "Play on!"

THE KNESSET SECRETARIAT announces the publication of the

REPORT OF THE PARLIAMENTARY COMMITTEE FOR THE EXAMINATION OF THE STRUCTURE OF PRIMARY AND SECONDARY SCHOOL EDUCATION IN ISRAEL

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A GOOD NOVEL OF 'SOCIALIST REALISM'

BAKEFOOT by Zaharia Stancu. Translated from the Rumanian. Edited by Frank Kirk. N.Y., Twayne, 456 pp.

Reviewed by Dora Sowden

AS "socialist realism," this novel village priest was a blaspheming money-grabber, the village mayor with all the warts and virtues of his genre. All boys are vile. All peasants are oppressed. If they are any results at all among the starved, unruly children.

Yet amid all this obvious workers-of-the-world-unite message, there is a live, throbbing story. Darie, who watched his little harefooted world so closely, endured it and eventually pulled himself out of it. He gathered legends and beliefs as well as the facts around him. Until the final pages, when he preaches his social doctrine too obviously, the author creates a robust, earthly segment of life in peace and war in the Danube area. The touches of poetry are rather self-conscious, but make their effect. This may not be a great novel but it is nevertheless big. A recurring irritant is the faulty proof-reading — and not only in the matter of literals. Lines are repeated, words are put out of place, supplement their own poor yield, they had to repay it threefold. The

is a typical example fashioned by the village mayor with all the warts and virtues of his genre. All boys are vile. All peasants are oppressed. If they are any results at all among the starved, unruly children.

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THE STUFF OF FAIRY-TALES

A HARP OF FISHBONES by Joan Alken. London, Jonathan Cape. 229 pp. £1.80.

Reviewed by Sally Blake

IT'S hard to say what these stories are about, for they are the stuff of fairy-tales. They are charming, unbelievable, sometimes grotesque, sometimes gossamer — but always delightful.

The little story concerns an enchanted harp made out of the fishbones of a carp. "The Boy With a Wolf's Foot" is the story of a boy who finally was able to race an express train. "Mrs. Nutt's Fireplace" tells of a griffin chick hatched out in an alrning cupboard. "The Lost Five Minutes" concerns

"The Rose of Puddle Fratrium" is the story of an old hallet star locked up in an overgrown house of roses. "The Prince of Darkness" is a gentle story. "Humblepuppy" tells of the playful ghost of a puppy locked in an ancient doxbox. There's the story of "A Jar of Cobblestones" and "A Long Day Without Water." And many more. In all, this is a delightful collection designed for those who remain perennially young in heart. Highly recommended.

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# Moses-of-the-Horns

THE HORNED MOSES IN MEDIEVAL ART AND THOUGHT by Ruth Mellinkoff. University of California Press. 230 pp. 130 illustrations. \$10.50.

Reviewed by  
Geoffrey Wigoder

THE most familiar portrayal of Moses in art is that by Michelangelo: snow white beard, glowering countenance — and horns emerging from his forehead. These protuberances, which can only disturb the modern viewer, are the result of the literal interpretation of Jerome's Latin translation of the Hebrew text in Exodus 34:29. "The skin of his face shone" is the familiar English translation. But the verb in Hebrew is *kipar* "Kurnn," which is an unusual form; traditionally taken as "send out rays," Jerome connected it with the more familiar noun and translated it as *cornuta* — "the skin of his face was horned."

Jerome's translation was made in the fourth century and became generally accepted in the West (although Jewish commentators insisted on the meaning "shone" and Rashbam added "Any suggestion of horns is nonsense"). However, it was only seven centuries after Jerome that Moses was first artistically depicted as horned — and this became the regular image for four or five centuries. In this book, Ruth Mellinkoff undertakes a comprehensive and informative iconographical-historical survey of the concept.

## Ancient symbol

Basically, it must be realized that — whatever the later associations — horns were from ancient times a symbol of power, majesty, divinity. Horned deities are found in different cultures, symbolizing the seat of power. They were common for kings and priests — often embodying the transfer of divinity and power to the object on which they were placed. The priest-king often donned a horned cap in the course of ritual. Horns were placed on helmets, as is familiar from Norse custom legend. Jerome's choice of translation must have meant that he saw nothing offensive in the idea.

It is also noteworthy that the divine horns were sometimes connected with rays of light. Various examples are cited here, such as Isis, who sometimes is portrayed with horn and solar disk, or the Mesopotamian sun god Shamash with horned cap of divinity and rays of light.

It remains an open question whether Jerome meant the idea of horns to be taken literally. There were theologians who took the translation metaphorically as indicating "power." For centuries, Moses continued to be depicted as youthful, unbearded, barefoot — and with no trace of horns. The Eastern Churches, with their own translations, saw Moses as "glorified" but never "horned," and the latter motif is absent from Byzantine iconography.

Mellinkoff finds the earliest horned representation in 11th-century England in the illustrations to the Aelfric Paraphrase of the Pentateuch. This work speaks of Moses as "gehymned," which doubtless influenced the artist. The 11th century was no period for subtle metaphor, and if the book said "gehymned" then Moses was depicted throughout with horns. But instead of the horns issuing from his forehead, it seems he has a hat with horns.

With the 13th century there is a proliferation of the horned Moses



Michelangelo's "Moses" in the San Pietro in Vincelli Church in Rome. (Photo Rubinger)

(extensively documented and illustrated), but a non-horn tradition continued throughout the Middle Ages. The latter was a continuation of the metaphorical interpretation, which was strengthened by Rashbam's note that the word "karan" is used "because light radiates from a point and projects like a horn." This found its way to the Christian Hebraists — although the theologians for centuries had much less impact on the artists than did the more literal-minded clerics.

At this time, the bishop's mitre in the Latin Church also developed horns. A 13th-century prayer for the imposition of the mitre read:

"We, O Lord, set on the head of this Thy bishop and oblation, the helmet of defence and adoration, so that with comely face and with his head with the horns of either Testament he may appear terrible to the opponents of truth, and may become their vigorous adversary through the abundant gift of Thy grace, who didst make the face of Thy servant Moses to shine after familiar converse with Thee and didst adorn it with the resplendent horns of Thy brightness..."

## Horn-buying trip

In 1116 he are told of the Archbishop of Canterbury journeying to Rome "to buy horns" — i.e., to purchase bishoprics. In any case, the horns for the mitre may well have appeared under the stimulus of the artistic appearance of the horned Moses.

In the later Middle Ages and the Renaissance Period, there grew up dishonourable associations, such as the devil and the cuckold. For a time there were both favourable and unfavourable connotations. For example, in "As You Like It," Act IV scene 2, we read:

"The horns, the horn, the lusty horn  
Is not a thing to laugh to scorn."

In time, the positive aspects dropped from sight, the horned Moses was confused with the horned devil — and this in turn with the notorious fantasy that the Jews, being in league with the devil, were themselves horned. Indeed, the derogatory and frightening myth that the Jews were horned has persevered down to our times, even in certain regions of the "civilized" world.

# Great scholar, writer, man

SHMUEL BIALOBLITZKY'S COLLECTED ESSAYS

THIS one-volume collection of critical studies by the late Shmuel Bialoblotzky is important for furthering the proper recognition of one of the recent great minds and spirits in Israel. It also insures that these essays, heretofore scattered in different places, will not be forgotten.

The book contains four monographs, each a masterpiece of style and construction. The most technical and difficult, perhaps, is the first, "Jerusalem in the Halacha," and the most absorbing, the last, "The Tora Centres in Lithuania." The second essay is a careful critical study of "Gate Thirteen," the crucial chapter in Nachman Krochmal's monumental "Moreh Nevehel Hazeman," and the third is a long study on Rabbi Sa'adiah Gaon.

The range of subjects indicates the wide breadth of Bialoblotzky's scholarly interest and competence. But this collection shows that here we have not only a great scholar but also a great writer. Bialoblotzky's style is elegant yet simple, clean, and flowing. There is also a touch of that special charm, to the extent that it can be carried over

into scholarly writing, so marked in the writings of S.Y. Agnon, who, incidentally, was one of the very great admirers of Shmuel Bialoblotzky.

Reviewed by  
Abraham Goldberg

Bialoblotzky hardly thought of himself as a "writer." He was a Talmudist in the best sense of the word, combining in his own personality the inner nobility and true modesty so typical of many of the great Tora scholars in Lithuania. His later Western training (Berlin and Basel) only deepened his spiritual greatness. As Baruch Kurzwell so correctly points out in an introductory chapter, Bialoblotzky was a type only Lithuanian Jewry at its best could produce, something entirely impossible, for example, in the often strident Frankfurt-type Orthodoxy of Western Jewry.

## Knew Talmud by heart

Already at the age of 16 Bialoblotzky already knew both the Babylonian and Jerusalem Talmuds by heart. Yet his intellectual attainments were never meant for public display. He was most modest, far from any show of ostentation whatsoever, living almost hidden away in loneliness and making a living in other ways than by his learning, and only a very privileged few came to know the greatness of the man. Only in the last four years of his life did he come out "publicly," agreeing to head the Talmud Department of the newly opened Bar-Ilan University and serving as the first head of its Senate. The impact he left, although it is more than a decade since he passed away, is still felt there.

He was, as I said, first and foremost a Talmudist, and his great work, a commentary on several tractates of the Babylonian Talmud, has yet to see print. But the volume under review shows him as much

more than a Talmudist. And one does not have to be a Talmudist to appreciate Bialoblotzky. His range is wide and his writing exceedingly clear and deep. He is also objective yet always sympathetic. As with a certain point of view, he is always able to see the light and strength of the opposing viewpoint and the shadow and weakness of the viewpoint he supports.

The most difficult essay in the collection, as I said, is "Jerusalem in the Halacha." It is the only one which requires some Talmudic knowledge to beat catch the intricacies of the various points of view — and there are many — on any aspect of Halacha pertaining to Jerusalem. For example, an important question — one, which may be as pertinent for archaeology as for Halacha — is whether any sort of graves were permitted within the city walls. David really writes the city walls? This essay discusses not only the city itself, but the Temple and Temple Mount as well. It also discusses the meaning of Jerusalem and the Temple in the Halacha today.

Bar-Ilan University has done itself well in issuing this stimulating volume of Bialoblotzky's best essays. It could have done even better had it given due regard for the proper printing and especially binding — which leaves much to be desired — that such a book deserves.

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# Africa's struggle for development

WHAT greater intellectual pleasure can there be than to find a book that tells us what is really going on politically in a controversial area. Why, in this case, do politicians in the new African states promise development to their citizens and then often not produce the expected results? What is happening within the societies themselves and internationally which places obstacles in the way of economic, political and social development?

The Editor of and contributors to this volume try to approach these problems objectively by examining the realistic possibilities for change and for synthesizing the given resources and characteristics of various states. For this purpose the editor emphasizes the difficulties of implementation. Many of the authors use the "political economy" approach, which tries to avoid an artificial separation between politics and economics.

## Three sections

The book is divided into three sections. In the first, the Editor who is Assistant Director of the U.C.L.A. African Studies Centre, maintains in an essay that although political breakdown has been in part the fault of political leadership, "the overwhelmingly important fact is the historical pattern of the timing of industrialization." African states are in a precarious position because they cannot separate the introduction of industrial technology from the demands for social welfare. Unlike most European governments in the 19th century, the African states in the 20th century have to supply social benefits and the franchise to their populations even before they have industrialized.

Immanuel Wallerstein indicates that the range of choices available to governments in contemporary African states is narrow, for two main reasons: the fragility of the state machinery and the acute uncertainty of state revenue. As a result, states have chosen to solve the dilemmas through either a conservative or a radical path. The conservative states permit investment by both foreign and domestic sources and maintain close ties with the West. The radical states try to insulate themselves from the impact of world economic developments by emphasizing socialist development based on domestic efforts and state enterprises.

Although Wallerstein's telescoping of the responses of 41 states into two main patterns has the virtue of creating a clear conceptual di-



FELIX HOUPHOUET-BOIGNY

otomy, it is a bit disturbing because it is so oversimplified. The danger of the ideological obfuscation of reality is averted, however, through the variety of case studies presented in the second section of the book.

The state closest to the conservative model examined here is the Ivory Coast. According to Richard Stryker, the national ideology expounded by President Houphouet-Boigny stresses economic man rather than political man and pragmatically aims for a Western-style consumer society. At the same time there is an emphasis on political unity — i.e. no conflict or competition. This policy has meant heavy reliance on French and other foreign capital and advisers at the expense of Africanization. It has also reinforced the more rapid development of the southern region, partially at the expense of the north, because it is easier to continue industrialization in more advanced areas than to invest in undeveloped sections.

## Senegalese paradox

In the effort to explain another type of conservatism, Jonathan Barncan analyzes the paradox in Senegal between the stated intention in the development plan to bring about social change and the political realities preventing this. Change has been impeded because the socially prominent groups, which are the major support for the present government, are also the ones most likely to be adversely affected by revolutionary change. The politicians, who are concerned primarily with maintaining power and only secondarily with long-range development, therefore do not put much pressure on the conservative elites. Nevertheless, changes are taking place within the society, including greater urbanization, which may ultimately affect political priorities.

There is also an attempt in the third section to discuss future possibilities in general terms by drawing on examples from the countries analyzed in detail in the case studies and others. Henry Bienen proposes the concept of the "poli-

THE STATE OF THE NATIONS: Constraints on Development in Independent Africa. Edited by Michael F. Lofchie. Berkeley and Los Angeles, University of California Press. 293 pp. \$10.

Reviewed by  
Susan Gitelson



JULIUS NYERERE

and bring about gradual change rather than a radical social revolution. Ghana under Kwame Nkrumah, in contrast, tried to bring about radical change, but failed because state control and other government policies led to raised expectations without commensurate gains for workers and farmers. Barbara Callaway and Emily Card also show that the Nkrumah regime declined because of the lack of clear priorities, general inefficiency and corruption which permeated the state enterprises. Nkrumah never really followed the radical path anyway, both because international forces prevented it and because he could not sustain the sense of dedication necessary to implement a socialist society.

The greatest hope today in Africa for a radical path is Tanzania. The article by R. Cranford Pratt, former Vice-Chancellor of the University of Dar-es-Salaam and a good friend of President Julius Nyerere, could have provided us with deep insights into the extent to which a radical, socialist solution can be possible in a poor country with an increasingly unified political system. Instead his chapter is mostly an administrative study of the evolution of the cabinet from an institution of considerable power to one of diminished influence. Pratt does offer many insights, but they are not the major focus of his work. He indicates, for instance, that the major opposition figure, Oscar Kambona, when he was still Secretary-General of the single party, was more interested in rhetoric than in finding day-by-day solutions for development problems. Pratt also delineates the transition in President Nyerere's style from the "politics of accommodation" to innovative leadership.

## Pragmatic decisions

Many African states, such as Uganda, have never been really conservative or radical. Pragmatic decisions about development have depended upon the opportunities of the moment and the pressures of the country's ethnic groups and regions. A dramatic instance of this was the establishment of the Ankole Ranching Scheme with assistance from USAID. Martin Dornboos and Michael Lofchie prove in depth what was formerly just rumour and allegation: the scheme originally conceived by USAID as a development project to foster modern methods of cattle ranching on an egalitarian basis, has served mainly to enrich the local political elite even further. Despite official reservations about absentee ownership, enough political pressure was exerted on the Uganda Government and the aid-giving agency to allow Members of Parliament and the others to acquire ranches.

This was possible because the American Ambassador and the State Department were more interested in stable international relations (in 1966 after the Stanleyville Raid in the Congo had angered many African leaders) than in egalitarian development, while the central government was not strong enough to risk offending local leaders.

These close empirical studies, which also offer insights into the general constraints on development, are based on careful research. Most or

all of the contributors have spent at least a year in the country about which they are writing. Their approach indicates sympathetic concern, along with astute political analysis.

Each of the case studies in the second section is valid and enlightening on its own. The difficulty lies in their lack of relationship to each other. One would have hoped — after Lofchie and Dornboos had discussed the value of case studies for comparative analysis and had emphasized the importance of generating hypotheses which could be tested in different contexts to determine what is universally valid — that Lofchie as Editor would have insisted upon such an approach for the book as a whole. Instead of an attempt to generate and test a common theory, however, the Editor uses his introductions to the second section and to the other parts of the book to discuss the general difficulties of political development in the various countries.

There is also an attempt in the third section to discuss future possibilities in general terms by drawing on examples from the countries analyzed in detail in the case studies and others. Henry Bienen proposes the concept of the "poli-

tical machine" as a way to understand the political process, although he does not make a thoroughly convincing case for it as a primary variable to replace the one-party state or the charismatic leader, which were formerly in vogue. Claude Welch deals with reasons for military coups and prospects for voluntary withdrawal based on actual experiences in Ghana, Sierra Leone, Dahomey and elsewhere. Then Rupert Emerson repeats his long-held view that democracy (at least as understood in Western terms) is unlikely for Africa. Some form of authoritarianism is to be expected. However, he cites Nyerere's opposing view that open discussion and competition for elections are possible even within a one-party system.

Although Lofchie's conclusion of qualified pessimism about prospects for political development in Africa is consistent with the evidence of the book, it might have been helpful if a more optimistic view from an African leader or academician were also presented for balance. It is unfortunate, in fact, that there are no African participants (critical or apologetic) in the debate at all.

Generally the book would also have benefited from a greater interchange among the contributors, as when Barker applies Bienen's "political machine," with reservations, to the Senegalese situation.

Since it is evident from the book, moreover, that it is still almost impossible to forge real nations in most of Africa, the title, "State of the Nations," is misleading. It would have been more accurate to have entitled the book "State of the Governments" or "Political Constraints upon African States."

But despite these shortcomings, the volume is a necessary and stimulating attempt to dissect the realities and paradoxes of political development.

Dr. Gitelson is Lecturer in International Relations at the Hebrew University.

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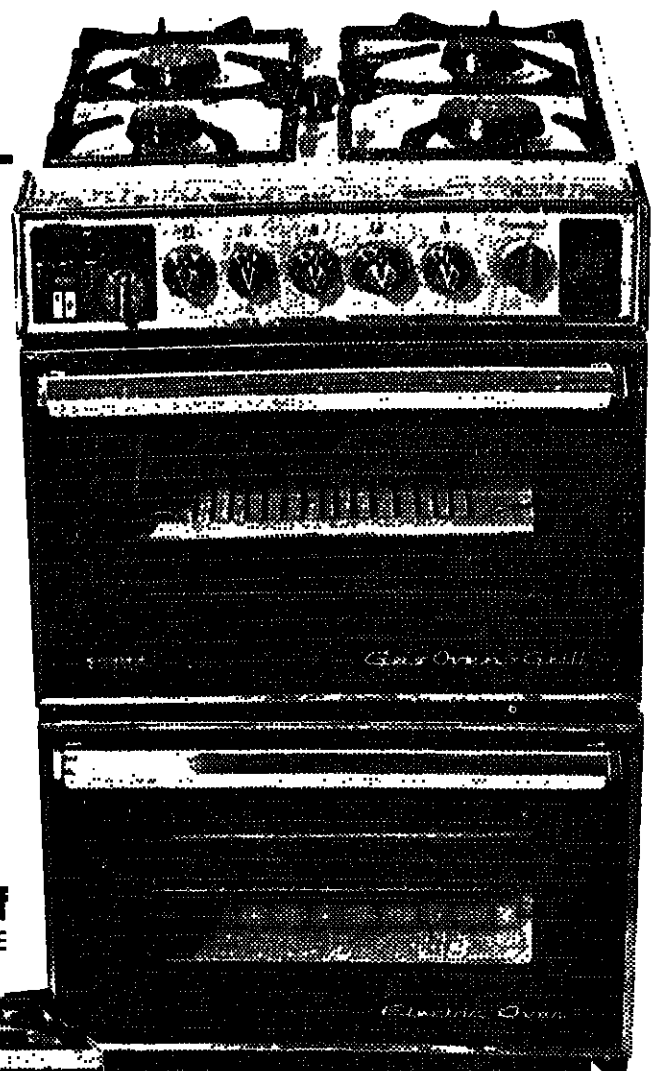
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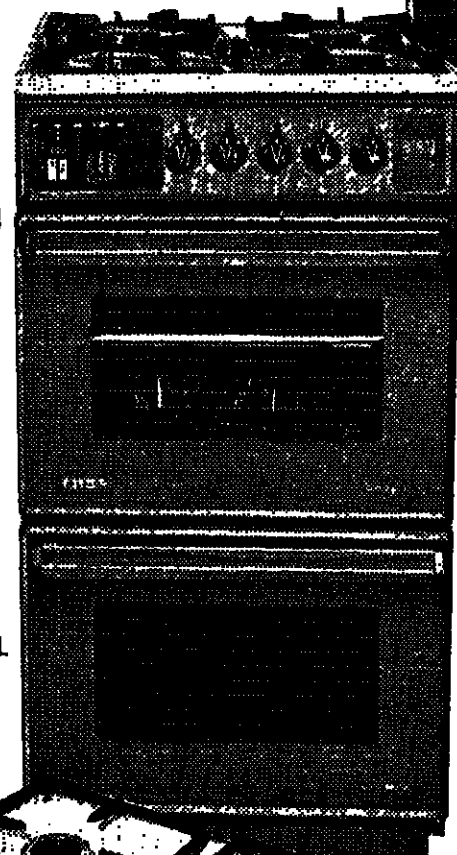
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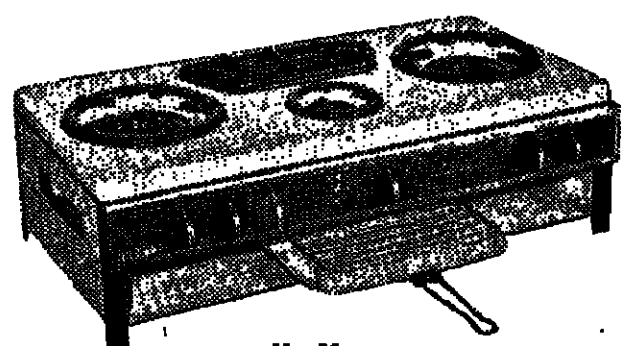
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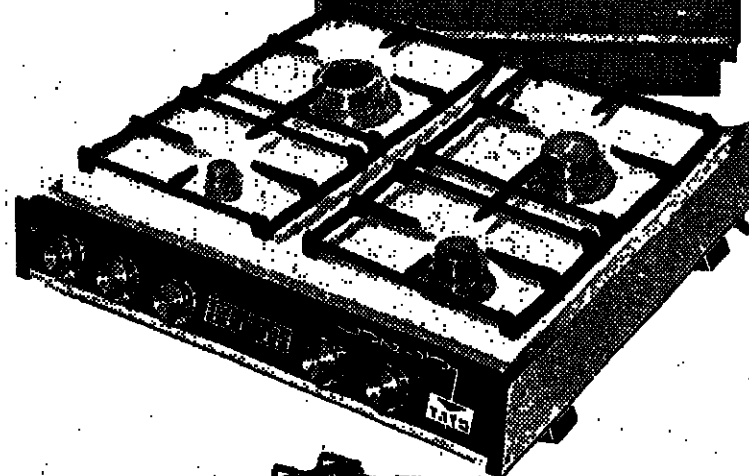
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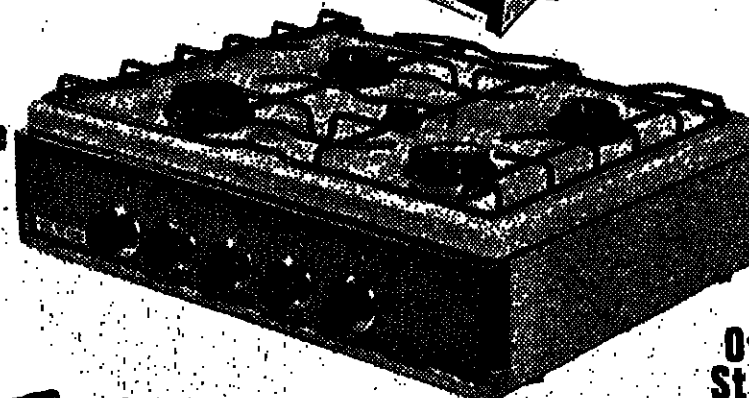
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**WITH FRIENDS LIKE THESE**

Lifted from Hassanein Heykal's weekly column by Ephraim Kishon

I HAVE to confess that I remember the days when I used to tell some of my Soviet friends certain things, which, in the way I told them, were somewhat less than sincere. Therefore I shall try today to discuss our relations with the friendly Soviet superpower within the framework of the dialogue which has not taken place, if I am not mistaken, ever since our friends crossed our frontiers on their way out, and in the light of the Meological vacuum I enlarged on at the beginning of this sentence which, because of its length is no longer clear even to myself, but that is in the nature of the column which, unfortunately, has to fill up a whole page, week after week, and not only that, but it has to be in flowery, high-sounding Arabic.

There is an impasse. What I am saying is that the relations with our friend the Soviet Union have reached an impasse. It is a passing impasse, but an impasse still. Definitely an impasse.

However, the roots of Egyptian-Soviet friendship are deep enough to survive any impasse and forgive me if I don't remember a suitable metaphor right now. This traditional friendship and runs like a red thread through the histories of the twin nations, reaching its zenith with the liquidation of the results of Israeli aggression. Besides, I should like to tell those to whom I speak as a rule; that it was our great hope that one of these days we should fight shoulder to shoulder with our Soviet friends for the liberation of the usurped lands, our Soviet friends supplying the manpower and the equipment, and we the know-how. I may disclose now that according to our strategic concept, the Egyptian armed forces were to open an all-out assault during one of the years of decision and they, our armed forces, that is, would be annihilated by the imperialists in a matter of hours, whereupon our Soviet friends would jump into the breach and take vengeance for our latest catastrophic defeat.

**Egyptian sacrifices**

Let me assure my readers, without fear of contradiction, that the Egyptian nation has made considerable political sacrifices for the sake of this strategic concept. Our Soviet friends will forgive me, I hope, if I remind them in my customary laconic style, of the Aswan High Dam, whose dimensions are admittedly gigantic, but whose usefulness, I think, is still dubious, to say the least. And for the sake of this, the Egyptian people willingly accepted the yoke of a Socialist regime which is considered — and no offence is meant here to our Soviet friends — as one of the most rotten on the international market. Let me add here that the big airliners which our Soviet friends unfortunately sold us turned out to be flying concentration camps, and if we add up the fabulous amounts of food, vodka and eau-de-Cologne which went down the gullets of our beefy friends while they stayed among us, a clear picture of genuine friendship emerges, a friendship based on the feelings of mutual respect the two peoples nurture for each other.

But I should be untrue to this friendship if I failed to tell some of my Soviet friends who are still hanging around here that their generous military aid had certain shortcomings. The severe corporal punishment our friends the Soviet instructors meted out to the Egyptian soldiers, mainly in the form of frequent and vigorous kicks administered during infantry training — these advanced educational methods — time and again sparked certain melancholy thoughts in the minds of Egyptian patriots, especially in view of the fact that our Soviet friends were paid for their valuable services generously and in convertible currency, namely in U.S. dollars, and whenever the slightest delay in payment occurred, if memory serves me, our Soviet friends mortgaged the pyramids in the desert. Many of our officers with whom I have had the opportunity to speak now and then or on other occasions, were also upset over the rule enforced in our army camps by the Soviet advisers, according to which the latrine key was always in their safekeeping, but the Egyptian people was ready to compromise and agree to interim solutions on this painful subject too, so as not to jeopardize the continuation of the deep traditional friendship which, to tell the truth, has forever linked the two peoples.

**A dear friend lost**

In unwinding these reminiscences for the benefit of all those who are listening to my words, it occurs to me that I have no choice but to meditate on a certain tragic episode which occurred in those days which the enemy calls the War of Attrition. One of our dearest Soviet friends, a general on active service who was appointed chief adviser to our army, customarily referred to our fighters in private conversation as "those morons," an unusual expression harshly out of tune with the warmth which ought to govern relations between sovereign nations who hand over naval bases to each other. Now, when on one occasion the armoured columns of the Zionist enemy crossed the Canal, our friend the Soviet general chased after our fighters engaged in a swift retreat and tried to drag them back by force to their positions, while spouting critical words about *schwarzes* whose pants are full, to quote him more or less verbatim, when suddenly, I am very sorry to say, a small Israeli shell dropped on the head of our Soviet friend and turned him, if I may say so, into shishkebab. How sad, we said to ourselves, that the noddle of this loyal friend of our country should be bashed in so rudely, and I may add here that President Nasser himself was deeply shocked by the untimely passing of the outstanding adviser, and burst into bitter laughter on hearing the news and said in a choking voice: "What a pity I did not see with my own eyes when — poof — the commissar disappeared into thin air!" Slapping his thighs in anguish, the President asked me to repeat the story again and again, from beginning to end, how the little shell landed plump on the fat head of our country's friend, so that nothing was left of him except the dozens of Communist medals which our friends the Soviet officers are in the habit of wearing even on their backs when there is no space left on their chests.

**Marginal errors**

It goes without saying, I think that this tragic episode strengthened even more the basic comradeship between the two nations, though I believe I may disclose here that from time to time misunderstandings did arise among ourselves in the military field, because our Soviet friends based their assessment of the situation on the results of the Six Day War, while we tried to

learn certain lessons from the heroic winter war of the Finns against our Soviet friends in 1940, and from the German army's victorious sweep in the Second World War right to the gates of Moscow which was saved, if I am not mistaken, only by the last-minute intervention of the U.S. But I should like to add that I intend to say that these misunderstandings only strengthened the friendship between each other with solid gold links and opinions occasionally. Therefore, in summing up the period of fruitful cooperation between Egypt and our Soviet friends, I can testify that errors may indeed have been committed by either side, marginal errors which could not be avoided in view of the complex relationship between the two peoples.

It seems to me, therefore, some length at the outset of this

column — is proof, in my view, of the geopolitical fact that the Moslem vote carries no weight whatsoever in the elections taking place in Soviet Russia. Against this background it should become clear to all the friends of the Soviet Union why President Sadat decided to evacuate our Soviet guests, using the polite language customary among friends, viz: "Out!" And therefore a hint was dropped to these infidels to beat it out of Egypt, and thus we were left, to our great regret, bereft of our Soviet friends, to whose presence we had become so accustomed. However, such minor crises are bound to happen among good friends, but they are quite irrelevant, as long as mutual respect and admiration reign between the Egyptian people and those swine.

Translated by Yohanan Goldmann (by arrangement with "Ma'ariv")



**I WAS A TOURIST LIKE YOU**

Then somebody said, have you been to TOUR VE-ALIEH yet? An officially-sponsored organization that gives tourists some very interesting insights on life in Israel. So I wandered in. And they told me what was going on here in my own field. I met veteran settlers, new immigrants and Israelis who wanted partners with outside capital. And that was the first step to changing my whole life. Because I'm not a tourist any more. I live here now. Why don't you pay a visit to TOUR VE-ALIEH? Maybe it'll just be a pleasant way to spend a few minutes or hour. Maybe it'll change your life. It costs nothing to find out.



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**TORA**  
AND FLORA

THE sands of time are running out for Moses, and the Five Books are drawing to their close. Moses reminds the children of Israel of the many boons which the Almighty conferred upon them during the 40 years in the wilderness and before, from the plagues in Egypt to the victorious conquest of Transjordan where they now stood, poised to advance, after his imminent death, to the conquest of the Promised Land. *En passant*, he refers obliquely to the most sustained miracle of all, the daily descent, for six days of the week, of the *manna*; but he does so in terms which call for some comment.



Bible, not as a pleasurable intoxicant, but as one of the most important staple foods. "Grain, oil and wine" is the Bible's standard expression for a balanced diet, fulfilling all the needs of the body — proteins (bread), fats (oil), and vitamins (wine). Like oil, wine had the tremendous advantage, in the pre-refrigeration age, that it could be preserved for considerable periods of time in any climate.

**Strong drink**

But the phrase does not mention only wine. It adds another product, which is called in Hebrew *shekhar* and which, as already stated, is translated as "strong drink." It is not certain, however, that this *shekhar* is a product of the vine. As I have pointed out in a previous article, whereas in Numbers 6:3, which deals with the prohibition to the Nazirite of the grape and all its products and by-products, it must mean a product of the vine; in Leviticus 10:9, where the priests are forbidden to drink wine and *shekhar* when engaged in the divine service, it refers to all intoxicating liquor, even if not derived from the vine. The Targum, the Aramaic translation of the Bible, sensing this, translated the former "old wine" and the latter "intoxicating beverages." In our verse, however, the alternate Targum, that of Pseudo-Jonathan, translates it "fruit juice" and thereby hangs a tale — which will be suspended till next week!

L. I. RABINOWITZ

**Not water**

"Ye have not eaten bread, neither have ye drunk..." (Deut. 29:5). I am sure that 99 per cent of my readers would fill in the missing word as "water"; the mental association is natural and almost irresistible. Yet the answer would be wrong. The words are *yayin ve-shekar*, translated both in the Authorized Version of the Bible and in the Jewish Publication Society translation as "wine and strong drink."

This unusual combination serves to focus our minds on two interesting points. The first is that while, according to the Bible, the *manna* provided all the physical needs of the children of Israel, the rabbis enlarging on this miraculous food in their usual view, maintain that although it had whatever taste a person longed for the satisfaction of those physical needs extended only to food,

and not to water! Hence the constant grumbings of the Children of Israel about the lack of water in the wilderness.

The other point is of more mundane and practical interest. It serves to underline the tremendous importance of wine in the

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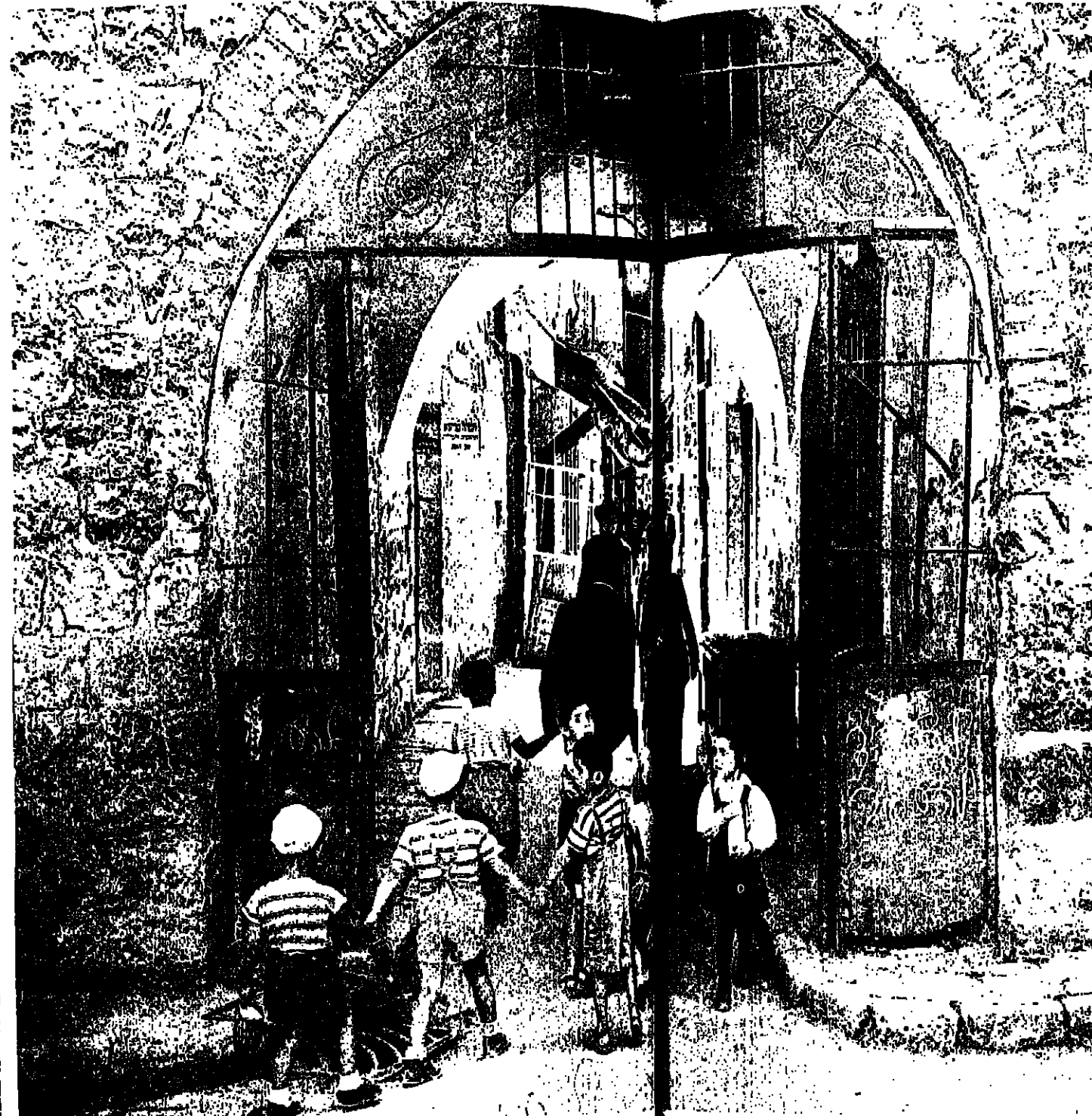
# Mea Shearim



99  
years  
ago

By Shoshana Halevi

On a hot day, Mea Shearim resident stops in shade to read newspaper.



Entrance to one of the main alleys of the quarter.



The quarter in 1931 is shown in these photographs, from the Zionist archives. Above, Mea Shearim woman walks through market area; left, grocery shop on one of the quarter's side streets. Below, scene on unpaved thoroughfare.



AT the end of next year Mea Shearim will celebrate its centenary. The meeting at which it was decided to build this quarter of Jerusalem took place on 1 Kislev, 5634, which fell in December 1873.

One of the founders of Mea Shearim was Rabbi Joel Moshe Salomon. Five years later he was to help establish Petah Tikva in the Sharon Plain, and it is from an account he gave its settlers at their first Seder that we learn about the origins and early history of the Jerusalem project, as well as the reason for its being given the name "A Hundred Fold." Seeing that the hand of the Lord had blessed the Nahlat Shiv'a quarter, built outside the walls of the Old City not many years before... the sons of Rabbi Shmuel Dov of Vilna — Rabbi David Asch and his brother Rabbi Aharon Asch, both young scholars of great energy — came and asked me to draw up a plan for the founding of a new quarter, and on the following day I told them the plan for a membership association based on yearly payments. These young men went forth through the city with the plan in their hands, and within two days had managed to assemble a hundred members, and they called the quarter by the name of Mea Shearim.

## 600 Napoleons

The new association set about buying a tract of about 200 dunams north of the city from the Arabs of Lifta village, for which they paid 600 Napoleons. A Wuertemberg architect, Dr. Konrad Schick, prepared a plan which provided for houses "to be

built about the field like a barrier facing the four winds... and within will remain a free space, a broad meadow... where will be cisterns... the synagogue, etc., and where they shall plant trees to provide a fresh wind and a pleasant odour for those who dwell in the houses." According to Schick's plan there was to be a rose-garden in front of every house... but this failed to materialize "because they do not make gardens or groves in Jerusalem."

A plot of about 138 sq.m. was allocated for each of the hundred members, who had to pay a sum of seven Napoleons into the fund each year towards building costs. It was estimated that the houses would be built at the rate of ten a year, and lots were drawn to decide who was to move into them. Once a man won a house, he had to start paying two Napoleons a year for ten years towards the construction of the amenities of the quarter.

## Quick completion

As it turned out, building was actually completed three years ahead of time so that by 1881 it had been dedicated with great pomp and circumstance. In the meantime, other settlements had gone up alongside it outside the walls of the Old City, but Mea Shearim remained the most important, both for its size and for the distinction of its residents.

The earliest residents included many of those who had broken with tradition and were numbered among Jerusalem's *mashkims* (secularists) as well as immigrants from England such as Rabbi Eliyahu Goodall and Rabbi Zerah

Brant who were far in spirit from Jerusalemite narrow-mindedness, so that Mea Shearim came to be the Holy City's centre of progress. In those early days, every new idea or invention which reached the city went first to Mea Shearim. Thus it was that a camel caravan loaded with goods made its way in the year 1877 carrying the first salt herding ever seen in Jerusalem. Two years later, the new settlers of Petah Tikva had a good harvest, and decided to send a tithe up to Jerusalem as they would have done in Biblical times. Thirty camels were accordingly despatched to Mea Shearim, laden with wheat, barley, durra and sesame seed, and a handbill was distributed inviting "all the Priests and Levites that they come to take their consecrated share of the increase of our land with which the Lord hath blessed us."

On the appointed day, the people of the Old City and the new suburbs streamed to the new quarter to see "for the first time since the destruction of the Temple, Jews bringing the harvest of their land and the tithe of the labour of their hands up to Jerusalem."

A large house in Mea Shearim was cleared out for the produce, and there were celebrations for the three days during which it was distributed.

We made a great banquet for the people of Jerusalem, and those that lived there also sent many gifts to this rejoicing... there was a great awakening to the approaching work of building and redemption."

Rabbi Goodall realized that the celebrations would have been

greatly improved if the quarter had been lit up at night. Since no street lighting of any kind had yet been introduced in Jerusalem, he went to a tinmith and ordered a quantity of large lanterns designed to burn kerosene — then a great novelty in the country. These were strung on ropes running from balcony to balcony. So great was the excitement when the lanterns were first lit up that the Governor of Jerusalem and his suite came to see the sight. So astonished was he by the spectacle of lanterns hanging in the air without any apparent support that all he could do was to mutter over and over again, "A miracle, a miracle."

## Fashion centre

Having become the centre of progress, Mea Shearim soon became — unbelievable as it may sound — the centre of fashion as well. There was indeed a time when it was known locally as "the Paris of the Orient."

One day there arrived in Jerusalem from Warsaw a tailor whose fame had gone before him. It was only natural that "Der Warschawer Schneider" should settle in the most modern quarter of the city. He brought with him the latest modes, especially in caftans and overcoats. Until then, the local caftans had borne no buttons, but had been fastened with the aid of a large handkerchief folded into a girdle. Now came the revolution, as Der Warschawer Schneider equipped his caftans not only with a series of buttons and button-holes but with a belt as well.

One spring night, the tailor took it into his head to avail

himself of the balmy air and a full moon. He brought out his work-table into the central square of Mea Shearim and set it up by the big water cistern. The yeshiva students and householders gathered round to admire the pile of caftans of every colour and pattern. On the spur of the moment, Der Warschawer Schneider made each of them try on one of his garments and the stand on top of the cistern — that he could be seen by those standing further off. In no time at all, every balcony was crowded with men and women gazing at the unprecedented spectacle — and Mea Shearim had become the scene of the first fashion show in the country, if not in the Middle East.

However, this state of affairs was not to last very long. In 1887, Rabbi Moshe Yehoshua Yehuda Leib Diskin from Brisk — widely known as "the Brisker Rav" — arrived in Jerusalem and settled in the Old City where he established a yeshiva, the Ohel Moshe, meant from the very first to serve as a counter-balance to the Etz Haim yeshiva headed by the broad-minded and tolerant Rabbi Shmuel Salant. Rabbi Diskin soon began to take up an extremist position against the innovations of the "secularists" of the Yishuv. In time, Rabbi Diskin's influence and opposition reached Mea Shearim — especially in the matter of entertainment. For entertainment was another of the areas in which Mea Shearim constituted the avant-garde. When Rabbi Yehoshu Rafaelovitch brought Jerusalem its first magic lantern, it was naturally in Mea Shearim that it was set up, and even

a phalanx of rabbis headed by Rabbi Diskin declared a ban, it was realized, had lost their deterrent effect. The only weapon left was the hundreds of posters crying "Gewalt!" that now sprouted like a fungus on walls, doors and any other available surface.

One such proclamation dealing with mixed dancing found a resting place in the Zionist Archives. It reads as follows: "Behold what the innovators have brought, these school-reformers — (Eli'ezer) Ben-Yehuda and his devilish crew — who have but lately come hither and have already broken down the fences erected by our sages of blessed memory. Behold the young men and maidens from both within and outside the fold, dashing forth to dance and to cavort together! Insolently and impudently, too, in the sight of all the people. Now to remove from our midst this blight, the like of which has never yet been seen or heard in the Holy City, we hereby call upon all God-fearing and stout-hearted men, who hold our religion dear, to pay heed to this state of affairs. And to take note of the breach perpetrated, alas and alack! In this our Holy City — a desecration of the Lord's name, and of his Tora, and of the honour of Israel — by the Rabbiner Elazar Greenhut, director of the Ashkenazi Orphan Asylum.

"For ever since his arrival the orphan girls come out together with the boys, some Jewish and some not Jewish, to dance openly in hotels and in special halls, and thus they may be tempted into sinning, which Heaven forbid. And never before his arrival had such acts been committed, not

## Innovators

there was a growing air of innovation in Mea Shearim that caused more God-fearing constancy. Were there not in the Holy City too "innovators" — and educators — the latter, *schkolniks*, headed by Ben-Yehuda, the father of Modern Hebrew — with their style classrooms in place of traditional *heder*?

When the young men began to go dancing, it was only Rabbi Diskin who looked to the depths of his soul being. The danger was the youth of the Old Yishuv, who were contaminated by their such acts been committed, not

When Yosef Rivlin rented a telephone from Sachs for 12 months. At first, people flocking to see the box that played off, and to find out whether it was true that there was a castor inside.

Yosef Rivlin soon found himself in a white elephant on his

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## No signatures

Despite the "we have signed our names" there were no signatures. "Woe unto us!" cried the people of Mea Shearim in consternation, as they scanned the text of the proclamation affixed to their doors. Even the moderates among them were scandalized by the reported goings-on in their quarter. The result was that the extremist elements there steadily grew in strength, edging out the more "enlightened" residents. Their place was taken by hard-line traditionalists from the Old City, and before long the "Paris of the Orient" was turned into the fortress of Jerusalem's fanaticism that we know today.

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Marketing with Martha

exports

Israel's Golden Goose

THE trouble with colonialists is that they keep dies. According to mine, it was just over two years ago that the Poultry Growers Association held a press dinner to encourage the local public to eat more goose — so that more geese could be produced for export.

The Poultry Growers Association held another press dinner last week — in cooperation with the Ministry of Agriculture. But this time the tune was changed. There was no call to the populace to eat goose as a patriotic duty. The press was asked simply to publicize the success story of the goose liver industry — which will bring in over \$2m. in export revenue this year. The Growers Association would like the government, and especially the Agriculture Ministry, to be more generous in aiding the development of this branch of farming.

While eating the four-course goose dinner prepared by Chef Avi Schwartz at Tel Aviv's Hotel Astor, I got the distinct impression that the industry was not concerned with the Israeli public's eating habits. The speakers were, by and large, unable or unwilling to answer questions as to where and at what prices local housewives could buy goose and goose products.

Pressed for an explanation, Deputy Minister of Agriculture Ben-Zion Halton put it this way: "Israelis have enough other kinds of meat to eat, and we don't really want to set up competition for turkeys and chickens. Our goose industry has sufficient markets in Europe today for the goose meat as well as livers. It is only for times of crises on the market abroad — when it becomes hard to sell the meat — that we want the Israeli public to know what geese meat is." Deputy Minister Halton, by the way, comes from a turkey-growing megalomaniac and admitted that he had never eaten goose before last week's Astor dinner.

Insulted

Frankly, I am a little insulted on behalf of the Israeli consumer. We are expected to be familiar with goose cookery — so that we can eat up export surpluses when necessary. Otherwise, the golden geese are considered too good for us, and we have to scrounge around in out-of-the-way places to buy geese if we want it. For instance, we were told that goose can be purchased from the slaughter-houses in Azur, Kiryat Ma'achal, Shlomi and Magdiel — hardly the sort of places the average shopper frequents.

I happen to know that geese can be purchased in Tel Aviv at the wholesale outlet Mercas HaAvaz, 21 Rehov Haharonev, near the Central Bus Station, where the current price is IL4.50 a kilo for whole geese (with fat and bone). It is also sold at the retail shop Ha'avaz, 86 Rehov Ben Yehuda, at IL5.50 to IL7 a kilo, depending on the season (geese are most plentiful in the winter months) and whether it is weighed with the head or not.

I understand that in Haifa geese can be purchased at the Friedman butcher shop, 40 Rehov Herzl. In Jerusalem, I am told, geese parts can sometimes be found at various

poultry and butcher shops, among them Adler in the city centre.

There was an element of schizophrenia in the Poultry Growers' approach to the local market. On the one hand, there was no attempt to provide information on where the average housewife could find geese — much less to encourage its introduction into supermarkets or ordinary neighbourhood poultry shops. On the other hand, the printed material handed out to the press stated boldly: "There is nothing to hinder the Israeli housewife from bringing this fowl (i.e. goose) and its varied delicacies to her table on more frequent occasions." This statement was followed by eight recipes employing goose or goose liver.

The price

One thing, of course, which would prevent the Israeli housewife from buying goose liver — if she could find it — would be its price. The very factor which makes goose liver such a golden export product — it fetches \$18 a kilo in Western Europe — makes it beyond the reach of all but a few local pocketbooks. Mercas HaAvaz, has a small quantity on hand for local sale — at IL70 a kilo. Let me add that a very little goose liver goes a long way.

The real market for goose liver is France, and the French make it into their famous *paté de foie gras*. The French make their delicacy from goose liver blended together with other ingredients, such as eggs, cream, wine, cognac and spices.

The basic ingredient is the highly-prized white livers of force-fed geese. The geese are raised normally for the first two months. Then for 25 to 30 days, unnaturally large quantities of food are forced down their throats three to five times a day. In the past, the force-feeding was done by the farmer with a hand-turned crank; today in Israel it is mostly done mechanically, although the farmer (or his wife) must still hold the geese's beak under the feeding machine.

Some countries, notably the United States, forbid force-feeding of geese on humanitarian grounds. Asked if the Israel S.P.C.A. had objected, the Poultry Growers said no — but the Rabbinate had. In some countries, Germany among them, the Rabbinate has refused to consider force-fed geese *kasher*, and indeed, people who observe *glatt-kashrut* (ultra-strict *kashrut*) will not eat goose liver. But this was not the problem here. Rather it was the question of continuing the mechanical force-feeding on the Sabbath, and the problem was eventually solved to the Rabbinate's satisfaction when it was agreed that the feeding machines would be operated hydraulically rather than electrically.

Hard work

Even with mechanization, goose raising is hard work, often dirty work, and requires "a lot of patience," says Poultry Growers Association secretary-general David Gersten. Some 600 families in Israel today, mainly on *moshavim*, make their living from geese. At the beginning, goose raising appealed mainly to people who would otherwise be welfare cases — but today, the Association says, younger farmers are attracted by the good profits and dependable market.

Israel today ranks as a "goose-liver world power," the Association claims. Our export accounts for 25 per cent of the liver consumption in France, the biggest customer for this commodity. Our other customers are Belgium and Germany. Hungary still surpasses Israel in the amounts of goose liver produced, but we are ahead of goose-growing Yugoslavia, Rumania and Poland.

Our liver is of excellent quality, the Association reports. It fetches an average of \$15 to \$18 a kilo on the French market, compared with \$6 to \$7 for Hungarian and \$8 to \$10 for local French liver.

Israel has been successful, the press was told, in increasing the weight of liver per goose. Starting with a French strain of geese which averages 300 to 400 grams per liver, we have increased the average to 560 grams, and hope to increase it further. Experiments to grow larger-livered geese and improve their laying potential (a goose egg is worth

chickens and ducks over a gas fire; most ready-grilled chicken is done on electricity, and red paprika or barbecue sauce is used to make it look well-done, whereas it is really only lightly grilled to avoid weight loss. His grilles zowl seems more expensive than others because it is crisply grilled, he says.

For the coming holidays, Mr. Walter recommended something to me which he called "wild duck" — in Hebrew, he gave the name *harbar*, which translates "swan" in the dictionary. But he explained that the *harbar* he sells is a strain of wild duck which is domestically raised, and perfectly *kasher*. He said he will have some in stock in a couple weeks, and it will be about the same price as duck, but is less fatty than regular duck.

Duck, by the way, is *barvas* in Hebrew. According to the dictionary in our office, this word is a contraction of *bar-voas* literally, "son of a goose." Goose is *voas*. When asking for one of these in a shop, make very clear you know the distinction between *voas* and *bar-voas*. Then I went into Ha'avaz the other day to inquire about geese. Mr. Walter almost sold me a duck — thinking I had made a mistake in my Hebrew.

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It is all rather confusing for the newcomer. You could always try quacking or clucking for the appropriate fowl, as an American friend of mine did to request an egg in a Bulgarian hospital.

Some other methods of goose preparation call for the skinless meat, but roasting requires that the skin be left on. The breast of geese tastes stronger than other fowl; it calls for a full-bodied red wine, or at least red, not white as with other fowl.

My complaints about the scarcity of geese on the retail market extend to duck and whole turkey too. Turkeys for roasting whole and ducks are found in some of the Carmel Market poultry shops, but I have found the best whole turkey at the same place I buy geese — Mercas HaAvaz near the Central Bus Station. It does not, however, deal in duck. But Ha'avaz on Rehov Ben Yehuda does.

At Ha'avaz you can buy duck either raw, at IL3 a kilo, or ready-grilled, at IL18 to IL20. The great difference between the price of raw and grilled duck has to do with the tremendous weight loss as the fat drips off. "If from a duck weighing 2,200 kilo, I get 800 grams after grilling, I am lucky," says Ha'avaz butcher Marcel Walter. He must be a pessimist.

Mr. Walter says that Ha'avaz is one of the few places that grille

Tel Aviv, Pfefferberg in Jerusalem, and the Balfour Cellar in Haifa. There is a myth about geese, which is shared by Hotel Astor Chef Schwartz, who made out the eight recipes which accompanied our press kit. The final recipe listed — and in my private opinion, the only way to get the full enjoyment from geese — is "roast geese." But Chef Schwartz adds the footnote: "This recipe is not suited to fattened geese."

Green geese

He is referring to the fact that in some countries the public can buy "green geese" — non-force-fed geese with normal-sized livers. I asked why we had no "green geese" on the local market, and was told "it doesn't pay to raise them"; a green goose is worth IL14 live, and it would give only two kilos of meat. By contrast, most force-fed geese yield four kilos of meat (including fat and bones).

Given the profitability of fattening geese for their livers, we are unlikely to get green geese on the market. But we can, in my opinion, make do quite nicely with the fattened geese. They can — in my experience — be roasted very successfully. It is an exceedingly simple and inexpensive festive meal to make — and very successful with guests, I have found. The hardest work is cleaning the goose, but once this is done, the cooking is easy.

I like to spear the goose with pieces of garlic, but this is optional. It should be placed either whole or in pieces, in a large roasting pan, preferably with a very little bit of water. Roast it in the oven, covered for the first hour at least, then uncovered until it becomes very brown and crisp. Most of the fat will drip off (it is sometimes necessary to pour off some of the excess fat during the roasting process; fat can be saved for cooking, or to be eaten as a spread on bread). Many people think the crisp roast of a goose a great delicacy, others don't like it. Some other methods of goose preparation call for the skinless meat, but roasting requires that the skin be left on. The breast of geese tastes stronger than other fowl; it calls for a full-bodied red wine, or at least red, not white as with other fowl.

Secrecy

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WEE WOMEN



"It's easy to diet—just look at the food prices and you lose your appetite."

IL5) are being conducted at a Ministry of Agriculture Experimental Goose Ranch near Acre. It is, incidentally, managed by a good friend of mine, Zvi Ben-Alexander, a former Texan who came to this country intending to raise cattle, but switched to geese some years ago.

Though the goose's gold is its liver, no part goes to waste, observes the head of the Poultry Association's Goose Sector, Mr. Yosef Gela. The fat and feathers go for various industrial uses, half locally, half abroad. The bones go into animal-feed mixtures.

And the meat? "About a third of it (300 tons) goes for export; the rest is marketed locally." Where is this quantity of 600 tons of geese meat? Some of it is available in almost every supermarket, and delicatessen as smoked goose breast, which sells for about IL20 a kilo retail. This, by the way, is an excellent *kasher* substitute for bacon. It can be fried for "bacon and eggs," and it can be used in almost any recipe which calls for bacon. (I use it often in a French recipe for beef-in-wine, which calls for pieces of bacon dipped in spices to be stuck into the beef.)

Some of the goose meat must end up in the sausage industry, because there is hardly any other explanation for what happens to all those geese which do not go abroad. They are certainly not to be found on our supermarket counters, nor in the average butcher or poultry shop. A few, granted, do end up on tables at Central European style restaurants — such as Martef Habira in

chickens and ducks over a gas fire; most ready-grilled chicken is done on electricity, and red paprika or barbecue sauce is used to make it look well-done, whereas it is really only lightly grilled to avoid weight loss. His grilles zowl seems more expensive than others because it is crisply grilled, he says.

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Delayed pilgrimage

By Mary Selman

Jerusalem Post Reporter  
SAMUEL Schafer touched the Western Wall last week. It was something he had been planning to do for 62 years, and something that helped to keep him alive during the last six weeks.

On July 9, Mr. Schafer's eyes were gouged out and he was beaten unconscious by an unarmed robber at his Rochester, N.Y. grocery store. He was found lying on the floor by

a customer, taken to hospital, and told he would never see again. His eyeballs had been ripped from his head after the 72-year-old grocer had handed over the contents of his cash register.

Mr. Schafer arrived in Israel last week with his four daughters, their husbands, eight grandchildren and one of their wives. The ten-day trip had been in the planning for years, and at the time of the attack, Mr. Schafer had already paid out \$17,000 for the tickets for what he called his "pilgrimage" to Israel. One daughter, Mrs. Daniel Lempert, reports

that one of the first things he said when they saw him in the hospital was, "What about our trip?"

"That probably kept me alive," Mr. Schafer assented in soft, Yiddish-accented tones during an interview with *The Jerusalem Post*. "I made a very quick recovery, everybody said so. It was only six weeks before the trip, remember. But when you've made up your mind you're going to go, you've got to go."

His dream

The old man's family filled up the lobby of Jerusalem's Moriah Hotel as he talked, wandering in to join the conversation. They nodded firmly when he talked about his dream of visiting Israel (Palestine when he first started thinking of it). Born in Poland, he was taken to Germany when his family fled the pogroms, and in 1921, when he was 21 years old, he tried to get to Palestine, but was refused a visa. Instead, he settled in the U.S., where a brother was already living. He opened his grocery in 1925 on the then mostly-Jewish Joseph Avenue.

The neighbourhood changed gradually, today it is mostly black. But the Schafer grocery remained. "The people who lived there were my friends; I liked them, they liked me. They came to me with their problems, we discussed what to do, I gave them credit, we got along fine. I wouldn't retire, I liked my store."

Money ready

Even so, the store had been robbed several times. "I always had money ready, I expected it to happen. But I never expected anything like this," he said.

Mr. Schafer is a religious man. Every Sunday, before he went to synagogue at 7.30, he stopped in at his shop to get things ready after Saturday, when it was closed. Somebody was apparently familiar with his schedule.

On this particular Sunday, he was in his shop getting his stock in order. A young Negro came in and asked for orange juice. Mr. Schafer didn't have any. "He grabbed me by the neck and asked for money. I gave him what I had. He asked for more and I gave him what was in the cash register. He took it, and then he grabbed me again, he tried to strangle me, he started to hit me. I thought this guy is trying to kill me, and I'd better act as if I was dead. That's what I did, and I guess it worked, because he finally went away."

A regular customer came in a few minutes later. "Somebody beat you up?" he asked the old man lying on the floor. Mr. Schafer smiled as he repeated the question. "I told him to call the police, and then I don't remember anything else."

Reward offered

When Rochester heard about what had happened to the "unofficial mayor of Joseph Avenue," the residents joined together to help him. A \$12,000 reward has been collected for the capture of the assailant. At a bon voyage party held at his synagogue the day before he left for Israel, the organizers had to close reservations after 250 people signed up.

"I've always wanted to be in the place that belongs to the Jews," Mr. Schafer said. "I wouldn't give this trip up for anything in the world. I can feel it, I can — I can even see it. The head doesn't take it."

He hasn't done much travelling in the last 50 years, but now plans to. "We're thinking of going to Europe next year. I'm only 72, you know. I'd better start travelling before I reach the age."



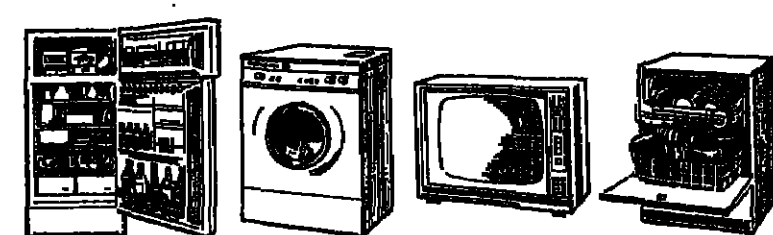
Mrs. Daniel Lempert, one of Mr. Schafer's daughters, helps him down the steps to a Jericho excavation. (AP radiophoto)



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# THE Tutti Frutti INFRASTRUCTURE

By Helya Dudman

MY colleague Martha Meisels recently described our widening choice in consumer organizations, which has grown out of our widening choice of consumer products and our increasing "consumerism" which forces us to deal with increasingly long lists of — for a start — synthetic textiles, food additives, washing-machine "programmes." (These are advertised as reaching "12," or "14," or more; they are not only more numerous than our television programmes, but require more educational preparation.)

On the page opposite Martha's article was an advertisement telling us that a certain children's toothpaste was "again available" and that it comes in four flavours —



"Coca, Strawberry, Tutti Frutti, and Bazooka." The intelligent consumer might start by investigating this Coca. Is it synthetic, laboratory-tested, bio-cycled Coca, or is it natural, sun-ripened Coca, painstakingly blended and moisturized. Besides, what is it? My dictionary gives "Bolivian shrub chewed as stimulant" (the next entry is "cocaine"), but perhaps it has something subliminal to do with "Coca." Maybe it is "cocoa," garbled in translation? A responsible mother could make a career of this before even touching on "Bazooka." Does the flavour here come from the pelt of the unborn Bazooka, or from the bark (or bite) of the self-winding, multi-directional Negev Bazooka? As for Tutti Frutti: what is this

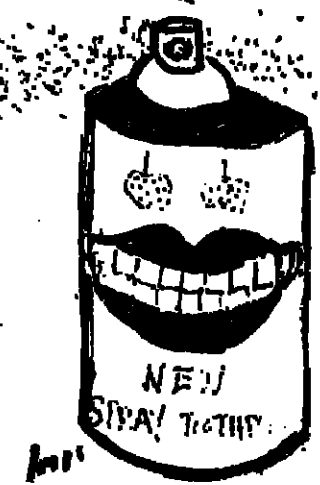
proportion of Tutti to Frutti (exclusive of ornamentation)?

What if the child is allergic to Strawberry, but 43% of his peer group prefer this flavour? What if he thinks he might find greater emotional growth with a Strawberry toothpaste in five flavour-stripes, the other four being Gelfite Fish, Sunflower Seeds, Chocolate Pudding, and Mud? And anyway, what mother would dare curtail her child's unique decision-making development by limiting his toothpaste to a crummy four flavours? Wouldn't 40 be better? Or 4,000? Even 4,000 seems hardly fair, because mother has finally been given the choice of 10,000 upholstery fabric and wallpaper patterns to plough through, as also reported recently in these pages. (This "exciting... furnishing game" comes from America, naturally and specifically from Miami, that home of good taste.) But this flower of consumerism may well carry within itself the seeds of its own destruction, for what is the fun of impressing the neighbours when every neighbour in Israel now has access to this wonderland of 10,000? (Except, of course, those living three to a room.)

## Boldly striped

Perhaps our only hope is that the generation now growing up on alternately flavoured toothpaste will in time turn on their upholstery-happy parents and will see the price we pay, at many levels, for our expanding universe of boldly-striped velvets and the bio-miracle cleansers to clean them — as the younger American generation has, even in Miami, if wish they were more rationally consistent in their anti-consumerism, but that is another story.)

As for the Tutti Frutti toothpaste container, we are told not a word. I like to think it is not that



traditional tube which, if squeezed and rolled by a really rigid personality will not occupy much space on the smouldering garbage-dump of the land. Instead, I see it in a New! Revolutionary! Spray Container! which lets the children spray each other and the bathroom ceiling and which, since more of the pro-

duct stays behind in the tin on the garbage-dump, means more money for the manufacturer, plus the appropriate portion for the super-tankers that haul the oil that creates the electricity that runs the machinery that makes the spray-cans but also the jet plane that brings to his business conference the chemist who formulates the gay pigments for the labels on the spray-can with the Non-Twist Exclusive Nozzle.

## Countless directions

Any such chain is arbitrary and misleadingly selective, since all the "that's" also shoot off in countless other directions. For the modern consumer's interlocked universe has an infinity of other links — such as the detergent foam that cleans the plastic seat-covers whose production process pollutes quantities of water but which are needed for the car that takes her to Encounter Group meetings with the wife of the Marketing Director of the Tutti Frutti Division (Middle East Sector). Ah Infrastructure! Ah Consumer Convenience!

Ah, for the simpler life," Martha mused in a later article, describing the American child's wonderful world of chewing gums as compared with the bleak prospect here, "when the choice is only between big gum-balls and small."

Perhaps not only simpler. Here is another quotation: "It may be that abundance to the point of excess is tiresome, but why do you consider it dangerous?" This question was asked and answered by a Polish writer, Leopold Tyrman, who settled in America in 1965. His observations on America, which he likes very much, do not stem from grey residual Marxism (Poles are not much on Puritanism):

## Frightening multitude

"When I consider the possibility of metaphysical, suicidal catastrophe, it seems to me the causes would be the excesses and surpluses created by unlimited productive output. 'What kind of potatoes would you like?' asks the waiter in every restaurant. 'Fried, whipped, mashed, trampled, kicked, curled, or boiled? Russian style, Lebanese style, or North Ireland style?' 'What kind of slacks? With cuffs or without? How many pockets? Buttoned or zipped? And in which colour from among our 137?' The same goes on with airplanes, shoes, salads, life insurance, elevators, and shampoos. There is danger in this frightening multitude, in copying everything into an infinity of versions, a crazy intention of exhausting every possibility of life — which, as we know, is impossible."

Till not long ago, Israeli consumers faced a comparatively stark, uniform, at best utilitarian array of goods, and the idea of 137 colours for slacks might have seemed a veritable heaven (to anybody who cared about such things). Now we have more colours than that, and are we any nearer paradise? Instead, we pay in garbage and pol-

ution for the long and complicated chain required to import or produce, and then dispose of, those bubbling vats of foul-smelling dyes. The psychic pollution, Tyrman points out, may be just as dire: "Excessive abundance is bound to make searching futile. Too many things and possibilities lead to a search and find what is really necessary for them..."

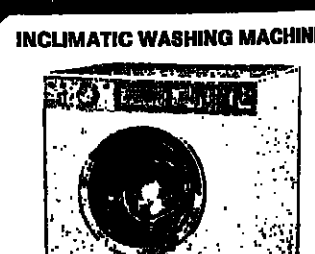
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## Keeping in touch

COMMUNICATION with my younger daughter, now in England visiting her sister, continues to exist, though not directly, through the many agents I have posted up and down the British Isles. We did speak, before she left, of the desirability of keeping in touch, even if that meant she had only to make marks on a piece of paper herself. One of my reports, filtered through a unit in Manchester, quotes her as saying that she had intended to write me a letter but was discouraged by the difficulties involved in getting it to the post from where she was at camp. She decided to put it off for a while, possibly till she reaches civilization again.

Apprehensions concerning her integration with several score of English children, the subject of many concerned express letters, telegrams and one phone call between Nahariya and London have proved groundless as I knew they would. Her anxious relatives underestimated her Sabra confidence, judging it by their own attitudes to strangers when they were pale little English children of eleven.

## Non-stop drizzle

It would not be right to say that Hannah is brash, but she feels, and I agree with her, that anyone who does not appreciate her company is depriving himself of a valuable companion and has only himself to blame for his loss. My trust is justified as intelligence reaches me via various cousins and nieces in the Home Counties who have driven down to say hello, that she finds camp life absorbing and jolly in spite of a non-stop drizzle. She has settled down to English food which is quite edible when hungry; she feels perfectly comfortable and has already made two friends and one enemy.

She is instructing the smaller children in Hebrew songs and tents them in crocodile through the nearest village singing "Jonathan hakatan," is teaching the older ones Israeli folk dancing and hopes that it will stop raining long enough for her to demonstrate how well pupils of the Weizmann School, Nahariya can swim. She regrets that she does not have a blazer with a school crest and passes along the suggestion that I should propose this innovation to the appropriate authorities so that she too could have something to display amongst all the private schools' insignia.

## Common sense

Her return from camp to the boom of her family over there prompts further descriptions of her common sense, good manners, helpfulness and modesty. As we catch only intermittent glimpses of these qualities, I feel it is probably a good thing that the duration of her visit is so strictly limited as she must be undergoing a considerable strain in keeping them up.

At home the unnatural tidiness in her room is beginning to permeate to other parts of the house as she no longer scrambles under all the papers on my desk to find the pencil sharpener she took away the week before and never returned. My wardrobe and drawers, unravished by herself and a few friends, stay just the way I leave them and being able to find garments in the same place as I left them comes as a not unpleasant shock.

## Disappearance rate

In the kitchen, the disappearance rate of cutlery and plates has slowed down virtually to a stop as they are no longer removed for picnics on the beach and impromptu meals in other people's gardens. And why check other households occasionally



Three generations of the Wickler family of Philadelphia met this week with Mrs. Beba Idelson, general secretary of the Pioneer Women/Moetzet Hapoolot worldwide organization, at her Tel Aviv office, on their trip to Israel to celebrate the bar mitzva of Jeffrey Wickler (second from left) at the Western Wall. At the extreme right is grandmother, Mrs. Sarah Wickler, who is executive secretary of the Philadelphia Council of the Pioneer Women, sister organization of the Moetzet Hapoolot. From left to right is Mr. Samuel Wickler, Jeffrey, Mrs. Paul Wickler, an active Pioneer Women member, and daughter Sharon, nine, Mrs. Idelson, and Mr. Paul Wickler.

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# Bullfight challenge by Angelita

By William Cernyn-Jones

MADRID (Ofns). — WOMEN'S lib has so far made little progress in Spain, but one woman has launched a campaign against male monopoly of the bullfight ring.

She is 24-year-old Angela Hernandez. Known as Angelita, fair and good-looking, she is the only daughter of a family of nine, from

Alicante, whose late father was a sergeant in the "Guardia Civil" (police). She has been fighting bulls since she was 16, and has been gored three times, in public corridos in Mexico, where women are not barred.

## On horseback

In Spain, no woman is permitted to fight on foot. They are allowed to kill bulls on horseback, in the ancient, aristocratic art of the *rejoneador*. But the Spanish *afición* — and perhaps many Spanish *toreros* who do not want too much competition in the already cut-throat profession — consider it is "undignified" for the girls to make passes at fighting bulls.

Angelita challenges this discrimi-

nation and her lawyer, Sr. Jose Briones, is bringing her case before Spain's highest labour court.

## No fear

Sofrta Hernández says, "I know I can fight a bull as well as a man, but they won't let me. They just scorn the idea. My scars prove that I have no fear."

Even if the labour court makes a decision in Angelita's favour it is unlikely she will get many contracts to fight in Spain's major bull rings. And if she defies the regulations by jumping into the arena in an attempt to prove her skill and courage, she will be arrested — possibly by one of Madrid's newly created force of women police.

# French have lost their minds to blue jeans

By Aline Mosby

U.P.I. Fashion Reporter

PARIS. — DUSTY cowboys in the American far west have long loped through the barns in blue jeans, stiff with sweat and faded from the sun. Today that cheap uniform of the U.S. farmer, worker and student is the "in" fashion of sophisticated France.

A limousine drew up recently to the "Bob Shop" Boutique of the Left Bank of Paris and a chauffeur opened the door for an elegant New York socialite in her 60's.

The graying millionairess marched inside — not to buy a Dior sable coat or a Lanvin gown, but the outfit the nation has lost its mind over — faded blue jeans and battle jacket studded with nailheads.

"I went to the high fashion salons and I don't want to wear those suits and dresses," explained the socialite as she tried on a jean jacket.

While U.S. students earnestly wash their jeans in bleaching solution to give them a quick fade, the French manufacturers are importing U.S. denim and dunking it in vats of chemicals to fade it. American jeans fit small budgets, but the Paris versions range from \$85 to \$150 (LL147 to LL681) for jacket and trousers, made "unisex" for both men and women. The Paris blue jeans are not just for hanging around the apartment. The old cowboy outfits are meant to wear on the street, to elegant restaurants and even to nightclubs.

## "In" crowd uniform

The faded-jean craze first started in French resorts. Each year the "in" crowd at Saint Tropez on the Mediterranean has a uniform. Last year it was old American military gear. This year it's the faded blue jeans — "blue jean délavée" in French — decorated with those nailheads in silver or colours on jackets, trousers or the rear ends of shorts. Some are embroidered with such Americana as Las Vegas hotel signs and skyscrapers.

The Saint Tropez inhabitants such as actresses Brigitte Bardot, Jane Birkin and Elsa Martinelli wear their pale blue jeans not just to the beach but to cocktail parties, restaurants and discotheques.

Young people always have coveted "les vrais Levis" (Levi jeans) in France, but the style did not get past the student quarter and into high society until an American in Paris, Leslie Landrum, formerly of Washington, D.C., convinced designer Pierre Cardin to make high-styled versions in 1970.

## Flea market

"Then people were looking at the flea market for old faded American jeans, so we began sending our denim to a special laundry where it is faded by chemicals," said Monsieur Bob, owner of the Bob Shop.

Landrum's wife, Vivienne Graymore, is fashion editor of the Paris newspaper "Le Figaro" and promptly bought three jean outfits. She wore her faded trousers and nail-studded jacket to the high fashion winter shows in July. The electrified fashion critics from around the world wrote about it as an example of what the designers have to buck if they want to get women back into "proper" clothes.

Marc Bohan, the head designer at Dior, said recently, "I'm astounded to see Parisians paying as much for faded blue jean outfits as they would for a dress in a Dior boutique."

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# 'Selling' chamber music

THE term "Chamber Music" always conjures up a picture of highly sophisticated cultural gatherings at which people listen with great concentration, and preferably with the aid of a score to the complicated music of a small ensemble. It is usually regarded as part of that lost and forgotten bourgeois culture, which our time has so successfully destroyed, replacing it with rock, pop and corn. It may survive here and there, but it is only the older generation that takes it seriously. Most young people are afraid to try it, Melita and Karenham attempt to "sell" it by including items of chamber music in symphony concerts — in quite ingenious but not too happy combination. The IPO intends to offer its subscribers some chamber music presentations at no extra charge during the coming season.

It is all the more encouraging, then, that there are in the country some flourishing chamber music seminars run by young musicians, the music performed by young musicians and played mainly for young people.

One of these has as its selfless organizer, director, instructor and mentor — for lack of official support or volunteer help — Rami Shevelov, the outstanding violin teacher, who founded the Summer Courses for Chamber Music 11 years ago. After a few years in cramped conditions in Tel Aviv, the seminar moved to the Weizmann Institute in Rehovot, where several courses were held in congenial surroundings until logistic difficulties drove Rami out in search of other premises. Last

year, a most successful course was held at the Midrasna at Sede Boquer and this summer, the facilities of Beit Ezeriel in Zichron Yaacov were utilized.

"The first group," said the manageress of this vacation centre for musicians, "started at six in the morning, and the last closed its instrument cases at about 2 a.m." Some 35 young musicians between 20 and 35 years of age, formed nine ensembles — trios, quartets, quintets mostly of strings only, but a few with piano as well — and worked endless hours by themselves and under the enthusiastic direction of Rami Shevelov, who has the gift of infecting others with his love of music and his sense of perfection.

At the end of the working period, concerts were given in Zichron itself and in Rehovot, Beersheva, Netanya and Jerusalem. The concert I heard at the Soures de Sion Monastery in Eilat Karen not only demonstrated the remarkable achievements of the young artists but also encouraged the hope that chamber music as a form of artistic endeavour and cultural experience is not in fact dying out.

Rami Shevelov not only deserves official support, but needs to find some volunteers to help him with the exacting work involved in organizing summer courses.

There has been a second chamber music seminar at Beit Daniel this summer. This time it was for another 35 enthusiasts — amateurs who still make "house-music" on the European pattern and who want to get some professional instruction, meet other players, study new works and, in general, spend their

holidays playing music from morning to evening. This amateur chamber music movement is supported by the Public Council for the Arts of the Ministry for Education and Culture, and the chief instructor for the seminar is violinist David Chen.

\*\*\*

A UNIQUE project which holds out great promise has been started by the Samuel Rubin Conservatoire in Haifa, under the directorship of Zvi Rottenberg. The music academy has adopted a school for underprivileged children, from which 15 nine-year-olds have been chosen, after careful tests, for instruction in violin and cello.

Mr. Rottenberg is very enthusiastic about the scheme. He is supported, at least morally, by Moshe Jacobson, the district supervisor of school music, and Mr. Amir, the chief music supervisor of the Ministry of Education and Culture, has held out a possibility of support "after seeing results." The Sharett Fund for Young Artists of the America Israel Cultural Foundation is already contributing some money.

The Conservatoire is badly in need of qualified teachers for violin and cello, and applications are invited.

Mr. Rubin has also given an appreciable sum for the purchase of oriental instruments, for the use of the Conservatoire's oriental music department, which trains music teachers for Arab schools. At present the department has 15 students.

\*\*\*

THE Russian Orthodox Synod Choir of New York, which is



The Russian Orthodox Synod Choir of New York, at its concert at Russian excavations in the Old City of Jerusalem. (Gara)

on a very short visit to Jerusalem, is the resident choir of the Russian Orthodox Church Outside Russia. The director of the Choir is Professor Boris Ledkovsky, a leading authority on ancient Slavonic chant. He is a graduate of a theological seminary in Russia and also of the Moscow Conservatorium. He has taught liturgical music at the Orthodox Theological Seminary at Columbia University and is a noted composer of liturgical music. His assistant conductor is his son Alexander, a Columbia Music School grad-

ISRAELI dance star Rina Schenfeld of the Batsheva Company and American dancer William Lauther, now artistic director of the company, are going to appear in Hamburg on September 1 and 2. They have been invited to participate in the gala opening of the new Hamburg State Opera House and they will perform a ballet for two, "After Eden," by John Butcher. This has not yet been performed in Israel but has had great success abroad.

For the opening, Hamburg is assembling a galaxy of internationally known dancers and choreographers. The famous Russian, George Balanchine, is sending members of his New York City Ballet to perform his "Allegro Brillant." Paul Bortoluzzi, the Italian dancer who was until recently a member of Bejart's company, will dance solo. "Time magazine" said of him that he had "caused more excitement in the U.S. than any male dancer since Rudolf Nureyev leaped through the Iron Curtain." John Cranko will be represented by a pas-de-deux danced by two members of his company. Alvin Ailey, one of America's "greats," is also sending a couple, and Felix Balaska will be there from France.

MAURICE Bejart, whose company has given such thrilling performances for Israel Festival is also sending two dancers to the gala. Bejart is very pleased with his visit to Israel — his second. Audiences, he told me, are more receptive and receptive than they were when he was here in 1964. He admitted that his style had changed too. "We are always in evolution," he said.

Besides being a genius of dance, Bejart has that now rare je-ne-sais-quoi of courtesy that one used to think of as French. He did not seem to mind one bit that I just came up and introduced myself when I spotted him having coffee at an open-air cafe in Tel Aviv's Rehov Ibn Gvirol. His only regret seemed to be that this visit had to be so short. "Last time we were here, three weeks and we saw more of the country. We went to a kibbutz... This time we are in the theatre from 10 o'clock in the morning." The company gave six performances in six days.

\*\*\*

MOSHE Efrati, formerly of the Batsheva Company, has been working hard as a choreographer in Europe. He has created a ballet for the French company which calls itself "Ballet d'Amiens" and which has developed a reputation for advanced ideas. His work will be in the company's repertoire when it goes to America soon. He has also designed two works for the "Ballet of Flanders," a new company based in Antwerp.

Now here on holiday, Moshe Efrati said he had to return to complete his work with the Ballet d'Amiens — "but I am coming back," he added. "This is my home."

\*\*\*

NOT everyone who has heard of Boris Kniaeff, the Russian dancer, teacher and balletmaster of the Paris Opera Comique, knows that he has a disciple in Israel. At one time, Kniaeff had his own school in Paris where his pupils included such celebrities as Yvette Chauvire, Zizi Jeanmaire and Vladimir Skouratoff. French-born Edith Scherer, who now teaches at the Ruben Academy in Jerusalem, was also there.

Madame Scherer was also there and adapted — the Kniaeff method, which she calls "bare feet" — barre on the ground. One afternoon recently, a pupil of hers gave a demonstration. Sonia Rupitz, who has never danced until five months ago, is already hoping to qualify for entry at the Ruben Academy in the professional dance courses.

Standing, Sonia went through a series of limbering-up movements which, though related to traditional exercises, had a muscle-toning swing of their own. She then lay down on her back on the floor and went through the five positions and all that went



## Comings and goings

DANCE NEWS

DORA SOWDEN

Rina Schenfeld, left, will appear in Hamburg gala next week. Moshe Efrati, right, now works as a choreographer in Europe, but is anxious to come back to Israel.

donated some wood for it. I was delighted and thought that I would get a floor. But the wood went into the ceiling, and we have a stone floor to dance on."

\*\*\*

THE ways of Israeli impresarios with dance critics are beyond comprehension. I don't know their attitude towards other critics, but they certainly don't want dance critics. One of them told me so. This doesn't apply to the established dance companies and the Israel Festival. They understand that critics have a job to do. My experience with others, however, has led me to think that they regard the critics as out to cage free seats.

In other countries where I have lived — South Africa, England — critics are honoured guests. They cannot review a show unless they are invited. If they bought tickets, they would be ordinary customers and their only vehicle would be the readers' letter columns. Here in Israel, however, one impresario told me: "If newspapers want their critics to come, let them buy tickets. I've got to survive." Another said he would invite the critics to a special performance — after the show had run a week or so. When I asked, "Does that mean you will be selling the show before it's fit for critics to see?" He sent me tickets at once.

Very few Israeli promoters seem to understand that critics serve a public purpose. Editors would not employ them otherwise. Critics are professional show-watchers. Their job is to give an unbiased opinion, interesting to read. Criticism is, after all, discussion — and all discussion is good for the arts, and for show business. So whether impresarios want them or not, they have got to learn to accept them.

with them — battements, ronde de jambes, even porte de bras. She also did these lying face down and sideways. Again in standing position she was ready to put on her toe shoes.

Edith Scherer said: "No one can by-pass classical training, but it comes quicker and easier if the limbs develop freedom and control without having to cope with body weight. The vertical exercises are of course important, but the 'barre on the ground' helps the limbs to gain a new flexibility and freedom."

\*\*\*

A NOTHER unusual teacher whom Israel has acquired is Mona Grove Siegel. She came from the U.S. two years ago and chose to live in Arad because the climate would be good for her small son, who suffers from asthma. Also, it was a new area in which she could apply her varied experience and her ideas. Before coming to Israel, Mona Siegel was adult programme director of a Jewish Community centre,

organized teenage theatre, taught dance "at all levels." Before that, she had been a student in the School of American Ballet, where she studied with Balanchine.

Now she is teaching folk and modern dance not only at the Arad Youth Centre but also at the university of the Negev in Beersheba.

Her problem in Arad, she told me, is to make the authorities understand dancers' needs. She told this story: "When the youth centre was being built, someone



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And all the men and women  
merely players. / They have  
their exits and their entrances;  
And one man in his time plays  
many parts.  
His acts being seven."

MY use of the above quotation  
was inspired by Ily Gorlitzky,  
whose one-man show which bor-  
rows its title from Shakespeare's  
famous phrase I went to see last  
week. It wasn't a particularly  
happy experience.

I expected a show which would  
live up to its name, and he gave  
an evening of light entertainment

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Another show in this category  
is Voulez Vous Jouer Avec Moi?  
by Marcel Achard, with which I  
closed an inauspicious week of  
theatre-going.

If anyone has been wondering  
whatever happened to Achard,  
why he isn't being shown any  
more, the present show presents  
the answer. Voulez Vous was  
written in 1924, and in the inter-  
vening half-century managed to  
get itself thoroughly obsolete.  
So, I am afraid, are Mr Achard's  
later efforts, including Jann de  
la Lune, which enjoyed a con-  
siderable popularity in the 'thir-  
ties. Achard is the master of stage  
poetry of the shallow kind; his  
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Services will take place at Hotel Orly (on the  
waterfront).  
Membership and Seat Reservations:  
Every Tuesday and Thursday, 5-7 p.m. at Hotel Orly.  
For information, call Tel. 053-28788 or 053-91127.

**KIRYAT TIVON**  
Services will take place at Hall in Old Centre.  
For information and reservations, please contact:  
Samuel Pultusker — Tel. 04-934122;  
Dr. I.M. Saturen — Tel. 04-932568.

The congregations offer a year-round, full programme of family-  
centred activities—Bat Mitzvah and Bar Mitzvah training,  
youth groups, adult education classes, lecture series, special  
holiday celebrations, community service projects and pastoral  
counseling.











# WHAT'S ON

**Plant a Tree in Israel**  
With your own hands!  
Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. Free registration and registration please call Victoria Department, Kerem Kayemet, Leizorav (Jewish National Fund) Jerusalem - Hebrew King George, corner Rehov Kerem Kayemet, Tel. 85281, in Tel Aviv - 08 Rehov Hayarkon, opp. Dan Hotel, Tel. 24449.

**ALL WEEK IN JERUSALEM**  
\* Israel Museum: 10 a.m.-5 p.m.; Tues. Shrine of the Book 10 a.m.-10 p.m.; Museum, 4 p.m.-10 p.m.; Exhibitions: Jerusalem - Hebrew King George, corner Rehov Kerem Kayemet, Tel. 85281, in Tel Aviv - 08 Rehov Hayarkon, opp. Dan Hotel, Tel. 24449.

**Jerusalem Art Including New Acquisitions**  
(Grass and Goldman) Artists' Books (in honor of the International Book Year) (Library Hall).  
Sports Posters (Goldman-Schwartz Hall).  
Contemporary Prints from the Museum's Collection (Grass and Goldman) (Library Hall).  
Creative Works by Children and Games (Youth Wing).  
Puppets (Youth Wing).  
Special Exhibits: Decorated bronze oil lamp - early Roman period. Tomb Offerings from Gezer (Rockefeller).

**Conducted Tours:**  
\* Hadassah Tours - By appointment only, Tel. 18333, Jerusalem.  
1. Tour of Hadassah Projects in Jerusalem. 8.30 a.m. Strauss Health Centre, 24 Rehov Strauss. IL\$40 or \$2 towards transportation and refreshments.  
2. Medical Centre Only, includes visit to Chagal windows, exclusive Audio-Visual Presentation of the "Hadassah Story" at 9.30 a.m., 11 a.m., 12.15 p.m., 3 p.m. Kennedy Tourist and Information Centre, Medical Centre. No charge. Bus 19 and 27.  
\* Holy Town Jerusalem - (Kiryat Neor). Day's Vegan, Daily tours (except Shabbat). Tel. 521212.

**Hebrew University, Conducted tours in English weekdays at 9 and 11 a.m. starting from the lobby of the Administration Building at the Givat Ram campus and at 9 a.m. from the Truman Research Institute at the Mount Scopus campus.**

**Tourists and visitors come and see the General Israel Orphan Home in Givat Ram, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4. Bus No. 6, Kiryat Neor, Tel. 52321.**

**New Israel Films:**  
\* Latest Israel Films screened weekdays at 12 noon at Kerem Hayezor Hall, Jewish Agency Building, Jerusalem. Admission free.  
\* Jerusalem Biblical Zoo, Schneller Wood, Romema, Tel. 25226, 7.30 a.m.-8.30 p.m.  
\* Special Synagogue Tour, Eggod, Tourist office Central Bus Station, 2 p.m., Friday.  
\* Traditional Synagogue Tour, United Tour office, King David Hotel Annex, 2 p.m., Friday.  
\* Van Leer's stunning new seven-colour Poster Map, hand-drawn from 127,000 individual photos, shows every single building. Ask for Van Leer's wall maps at gift and bookstores everywhere.

**"A Stone in David's Tower" - Sound and Light Show in Jerusalem. Text: Yehuda HaLevi. Directed by Pierre Arnaud and Arnon Adar. Music: Noam Sheriff. Every evening except Friday, 7.30 a.m. in Hebrew, 8.15 p.m. in English. 10 p.m. add. show in English on Mon., Tues., Wed., and Sat. evenings. 10 p.m. in French, on Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.**

**TEL AVIV**  
Helena Rubinstein Pavilion, temporarily closed, due to renovations.  
Museum of Hebrew Language, Tel. (1) Glass Museum; (2) Kadman Numismatic Museum; (3) Coranico Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Qasile Excavation, Wed. - 10 a.m.-2 p.m., Sun. Mon. Tues., Thurs. 10 a.m.-5 p.m., Fri. 10 a.m.-1 p.m., 28 Rehov Dikla; (7) Museum for the History of Tel Aviv; (8) Alphabet Museum, Sun. through Thurs. 9 a.m.-5 p.m., Fri. - 9 a.m.-1 p.m., Sat. closed; (9) Mifrats Shimon, Yafe; (10) Museum of Antiquities of Tel Aviv-Yafo; Sun. Mon. Tues. 10 a.m.-5 p.m., Fri. 10 a.m.-1 p.m.

**Conducted Tours:**  
\* Tel Aviv University in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University - 10.50 a.m. Public Relations Dept. - Transportation by public buses 25, 26, 78, 58. Free transportation on Mondays and Wednesdays from 9.30 a.m. - 10.30 a.m. (Tel. 24449).  
\* 10 a.m. - Sheraton, Hilton, Ramat Aviv, Samuel, Astor, Dan, Park, Deborah, Adiri, Ami, Saron, Basal, etc. For details Tel. 41811. Public Relations Dept.  
\* Bar-Ilan University: daily for free trans-

**THE ISRAEL NATIONAL OPERA**  
1 Alhaby Road  
Tel Aviv Tel. 57228  
Tomorrow, August 28  
**Das Dreimäderlhaus**  
Tel Aviv, 8.30 p.m.

portation please call public relations, Tel. 787401.  
Hilton-Tel Aviv: If Stern's duty-free Jewellery International guarantee, Government-approved. ORT Israel; for visits, please contact: ORT Tel Aviv, Tel. 78221/2; ORT Jerusalem, Tel. 23376; ORT Haifa, Tel. 84027; ORT Netanya, Tel. 23232.  
National Religious Women's Organization: Mirah and Hapoel Hamasrah Women in Israel, 160 Ibn Ovir, Tel Aviv, Call - Tel Aviv, 44161, 78842; Jerusalem, 30620, 85282.

**Moisat Hapoloit - Pioneer Women:** Courtesy tours Sunday through Thursday 9 a.m., Tel Aviv, Histrador, 33 Rehov Aristorov, Tel. 28111, Jerusalem, Beit Elshava, Rehov Elazar Hamodal, Katamon, Tel. 31616; Haifa, Community Centre, 14 Rehov Zahal, Kiryat Eliazar, Tel. 62264.

**Mizrahi Women's Organizations of America and Canada, 16-18 Rehov Dov Hoz, Tel Aviv, call Tel. 22027, 243108; Jerusalem, 22246, 52105, Haifa, 6182; BeerSheva, 3171.**  
\* Canadian Hadassah-WIZO Office, 116 Hayarkon, Tel. 27080, 8 a.m.-3 p.m.

**BLACK ANGUS STEAK HOUSE RAMAT HASHARON**  
ENJOY OUR SPECIALITIES - WE LEAD OTHERS FOLLOW

- Succulent "T" Bone Steaks.
- Roastbeef.
- Giant Sea Rib and Oleg Ramp Steaks.
- Super-Juicy Ham and Black Bean Grills.
- Shrimps/Frawns, deep-fried in batter or grilled.
- Special Big Boy Burger Bar Menu, including our giant Big Boy Spanish Burger and many more originals.

All served with French fries, salads and our special Fir-Fir and other tasty specialties.

Opening soon - Black Angus, Ramat Aviv.  
Black Angus, Kfar Shmaryahu.  
35 REHOV SOKOLOV, RAMAT HASHARON

**This week at the Tel Aviv Museum**  
THE NEW BUILDING (17-29 Sd. Shaul Hametech, Tel. 287361)  
EXHIBITIONS  
\* Israeli Painting and Sculpture (Meyerhoff Hall)  
\* Ploasso: 200 Graphic Works (Hall No. 3)  
\* KINETIC ART (Haft Hall)  
THE MUSEUM COLLECTIONS  
Impressionism, Expressionism and the School of Paris (Jaglom Hall)  
Cubism, Dada, Surrealism and Abstract Art. (Zaoka Hall)  
GUIDED TOURS: English: daily at 11.30 a.m. (except Sat.)  
Special tour of the Ploasso Exhibition on Sunday, Sept. 3, at 5.30 p.m. Meeting in the entrance hall.  
LIBRARY: The Helena Rubinstein Art Library is open Sun-Thurs. 10 a.m.-1 p.m., 4-7 p.m., Fri. 10 a.m.-1 p.m. (New Building)  
FILMS (Mally Kaufmann Hall, at 7.15 p.m. and 9.15 p.m.)  
Tues. Aug. 29  
Yogi-Bo - (Japan-1981) Director: Akira Kurosawa - with Tochtro Mifume (Japanese; Heb. Transl.)  
Sept. 2  
By public request a repeat performance.  
Les 400 coups (The 400 Blows) - (France - 1959) Director: Francois Truffaut - with Jean-Pierre L aud and Claire Maurier (French; Engl./Heb. Transl.)  
Advance sale of tickets at the Museum box office and on the evening of the performance.  
Visiting Hours: Sunday, Monday, Wednesday, Thursday: 10 a.m.-1 p.m., 4-7 p.m.; Tuesday: 10 a.m.-1 p.m., 4-10 p.m.; Friday: 10 a.m.-2 p.m.; Saturday: 7-11 p.m.  
Helena Rubinstein Pavilion, temporarily closed, due to renovations.

**the israel museum, jerusalem THIS WEEK AT THE MUSEUM**

Sun., Mon., Tues., Bena Efrat Films Wed., 4.30 p.m.

Tues., Aug. 29  
6 and 8.30 p.m. **ART FILM CLUB**  
"Waterloo Bridge" (U.S.A., 1940) Directed by Marvyn LeRoy, with Vivien Leigh and Robert Taylor

Thurs., Aug. 31  
2 and 4 p.m. **YOUTH WING FILM CLUB**  
"80 Steps to Yonah"

EXHIBITIONS  
Bena Efrat (Sperius Hall & Crown Plaza)  
Israel Art Including New Acquisitions (Grass & Goldman Halls)  
Artists' Books (in hon. of the International Book Year) (Library Hall)  
Sport Posters (Goldman-Schwartz Hall)  
Contemporary Prints - from the Museum's Collection (Cohen Hall)  
Creative Works by Children and Games (Youth Wing) Puppets (Youth Wing)

SPECIAL EXHIBIT  
Decorated bronze oil lamp - early Roman period

Special Exhibition at Rockefeller  
Tomb Offerings from Gezer

Youth Wing - Next term  
Children 6-16 all classes  
Registration in August:  
Sun., Mon., Wed., Thur. 10-12 a.m., 2-4 p.m.  
Studies start October 3.  
Adults - association members only  
Classes: Painting (beginners & advanced), ceramics, etching, sculpture  
Registration starts September 5  
Sun., Mon., Wed., Thur. 10-12 a.m.  
Studies start October 3.

**MUSEUM HAARETZ TEL AVIV**

RAMAT AVIV  
GLASS MUSEUM  
KADMAN NUMISMATIC MUSEUM  
CERAMIC MUSEUM  
MUSEUM OF ETHNOGRAPHY AND FOLKLORE  
MUSEUM OF SCIENCE AND TECHNOLOGY  
TEL QASILE EXCAVATIONS  
NECHUSTAN PAVILION-TIMNA EXCAVATIONS  
ALPHABET MUSEUM.

visiting hours: Sun., Mon., Tues., Thurs: 10 a.m.-5 p.m.  
Wed.: 10 a.m.-5 p.m.  
Fri.: 10 a.m.-1 p.m.  
Saturday and holidays: 10 a.m.-2 p.m.

LASKY PLANETARIUM  
Daily presentation at 11.30 a.m., Tues., also at 7.15 p.m.  
Closed on Saturday and holidays

Y A F O, 10 Rehov Mifrats Shimon  
MUSEUM OF ANTIQUITIES TEL AVIV-YAFO  
Visiting hours: as in Ramat Aviv

TEL AVIV - 27 Rehov Blaik  
HISTORICAL MUSEUM  
Visiting hours:  
Daily 9 a.m.-2 p.m.  
Wed.: 9 a.m.-1 p.m.; 4-7 p.m.  
Fri.: 9 a.m.-1 p.m.  
Closed on Saturday and holidays

TEMPORARY EXHIBITIONS:  
Museum of Science and Technology: (Lobby of Lasky Planetarium) Mathematical Art.  
The Tel Qasile Excavations will be closed in August  
Glass Museum: Painting and Sculpture on glass "Leony".  
Kadman Numismatic Museum: Primitve Money.  
Museum of Ceramics: Sheet, Nava and Naom.  
Museum of Ethnography and Folklore: ShaVuot Paper Cuts.

**Asa Restaurant**  
Oriental & European Specialties Special Children's Menu  
Pleasant Atmosphere Background Music  
9 Bograshov corner, Pinsker T.A. Tel. 28 73 82

**ORGAN RECITAL**  
HARTMUT LEUSCHNER  
plays Bach, Mendelssohn, Barthold, Hindemith, Regor  
LUTHERAN CHURCH OF THE REDEEMER, OLD CITY  
THURSDAY, AUGUST 31 1972, 8.30 p.m.  
Entrances free.

**SUN AND FUN AT NEVE YAM • SUN AND FUN AT NEVE YAM**

**IN SEPTEMBER**  
enjoy a perfect vacation  
at the guest house and campsite of  
**NEVE YAM**

September is pleasanter and cooler  
\* Superb kitchen \* Courteous service \* Comfortable rooms  
\* Entertainment.

Reservations: Neve Yam, Mobile Post, Hof Hacarmel, Tel. 942386.

**SUN AND FUN AT NEVE YAM • SUN AND FUN AT NEVE YAM**

**SHALDAG INN**  
SEA FOOD RESTAURANT

Mediterranean Fish Specialities  
Fruti di Mare

TEL-AVIV, 25G, BEN-YEHUDA STREET • TEL. 445465

**Israel Theatres**

**Hala Munkipal Theatre**  
Summer vacation until Sept. 10  
Opening of fall season  
Premiere performance  
**THE TREASURY**  
by Shalom Aleichem  
Director: Michael Kfir  
Hala, Sept. 14  
Tues., Sept. 18  
Wed., Sept. 19  
Thurs., Sept. 20  
Fri., Sept. 21  
Sat., Sept. 22

**The Cameri Theatre**  
Fall Season  
**YOU CAN'T TAKE IT WITH YOU**  
Comedy  
Tel Aviv, Sept. 2  
Sun., Sept. 3  
Mon., Sept. 4  
**THE PRISONER OF THE AVENUE**  
Comedy  
Tel Aviv, Sept. 5  
Wed., Sept. 6  
**A SUMMER CELEBRATION**  
by Nathan Alterman  
Tel Aviv, Sept. 10  
Sat., Sept. 11  
**RUMPELSTILTSKIN**  
a children's musical  
Director: Tel Aviv, Sept. 11  
Sun., Sept. 12, 10.30 a.m.  
Hala Municipal Theatre  
Performance  
**HEFZE**  
Tel Aviv, Sept. 11  
Sat., Sept. 13  
Sun., Sept. 14  
Tickets from August 13 will be honoured

**Habimah**  
Premiere Performance  
**THE BRIDAL CANOPY**  
by S. Y. Agnon  
Director: Yossi Yizrael  
Tel Aviv, Small Hall  
Sat., Aug. 26, 7.00, 9.50 p.m.  
Mon., Aug. 28, 8.30  
Tues., Aug. 29, 8.30  
Wed., Aug. 30, 8.30

**A DOG'S WILL**  
Comedy  
Tel Aviv, Larga Hall  
Sat., Aug. 26, 8.30  
Tues., Aug. 29, 8.30  
Wed., Aug. 30, 8.30  
Yagur, Sun., Aug. 27, 8.30  
Yayce, Mon., Aug. 28

**PICNIC FOR TWO**  
Comedy  
Tel Aviv, Small Hall  
Thurs., Aug. 31, 8.30  
Sat., Sept. 2, 8.30

**SUNDAY!**

Enjoy Sheraton's generously loaded Buffet tables - eat as much as you can - and after dinner visit the Magic Carpet Night Club. One all inclusive price: IL\$85. (including taxes).

On the programme:  
\* **THE AVONS**  
the well-known English vocalists  
\* **JOHNNY BUFFALO**  
and his Italian orchestra  
\* **FIVE METRONOMES**  
Magic Carpet dance band

Every Wednesday at 5 p.m. Fashion Show, Tea, and the full Night Club programme.  
Every Saturday at 5 p.m. afternoon Tea-Dance and the full Night Club programme (IL\$20 per person incl. taxes)

**Sheraton-Tel Aviv Hotel**  
Special prices for Rosh Hashana at the Sheraton Hotel. Details: Tel. 44111.

**SOVA שובע RESTAURANT KOSHER**  
3 Rehov Hahstadrut, Tel. 222266, 221386, Jerusalem  
Self-Service and Dairy Cafeteria  
For Saturdays and Holidays please make your arrangements in advance.

**MY BAR**  
American Bar and Restaurant  
6 Rehov Hahadot, Tel. 244854, Jerusalem  
Open  
6 p.m.-2 a.m.  
except Friday  
Every day a "Happy Hour"

"Playboy" says:  
the best Martini in the Middle East.

**המסכה MASOCHER**  
88 Rehov Herzl, Tel Aviv  
Tel. 82 34 73

\* Awfully good and certain for teenagers and shops  
\* Garden umbrellas  
\* Choice of materials and colours  
\* High-quality workmanship

**The Tivon Growth Centre**  
HAS MOVED  
to Kfar Shmaryahu (near Herzliya)

Sept. 1-2 Encounter Weekend (in English) M. & R. Hornel.  
Sept. 16 Gestalt/Art Experience (in Hebrew) Mala Botensky.

Weekly groups (for singles, for couples, for professionals etc.) in encounter, gestalt, will start in Oct.

Full details from:  
Tivon Growth Centre, P.O.B. 368, Kfar Shmaryahu. Telephone 03-837368.

**TECHNION ISRAEL INSTITUTE OF TECHNOLOGY**

TEACHER TRAINING DEPARTMENT  
THE LABORATORY FOR RESEARCH AND DEVELOPMENT IN TEACHING AND LEARNING

Invite the public to a guest lecture in English by  
**PROFESSOR DWIGHT ALLEN**  
Dean of the School of Education, University of Massachusetts on the subject of  
**ALTERNATIVE SCHOOLS-WHY AND HOW?**  
Sunday, August 27, at 7.30 p.m. at the Rutenberg Youth Centre, 77 Sd. Hanassi, Haifa.

**מועד אמות לעם**  
מועד אמות בוגר העיר על במות קונקרה אקוסטית

**3-3-3**

מועד אמות בוגר העיר על במות קונקרה אקוסטית

Tel Aviv Art and Culture Fund Popular Culture Programme  
ZILLES-GAN  
Music and dance programmes in the municipal parks on an acoustic shell stage

**A week of premiere performances at YARKON PARK**

SAT., AUG. 26, AT 8.00 P.M. **THE PHILHARMONIC YOUTH ORCHESTRA**  
In cooperation with the Academy of Music - Tel Aviv University  
Conductor: Shalom Ronit-Riklis  
Programme: Overture of "La Forza del Destino" - Verdi  
Symphony No. 1 in C Major - Beethoven  
"Los Pr otides," Symphonie Poem - Liszt

WED., AUG. 30, 8.30 P.M. **THE KIBBUTZ ASSOCIATION CHOIR**  
conducted by Yael Tabori and Avner Itai  
in Israeli songs and folksongs

**THE WESTERN GALILEE DANCE TROUPE**  
Folk dances. Choreography: Daphne Brill

MON., SEPT. 4 AT 8.00 P.M. **THE I. D. F. ORCHESTRA**  
conducted by Major Yitzhak Graziotin  
classical and light classical music

Entrance to all performances is free-all are welcome  
(all performances organized with the aid of the management of the Yarkon Park)

\* Special buses for the performances will leave from the central bus station, Bus 47 (near Bus 4 on Rehov Hagan) beginning one hour before the start of the performance, and will make stops at the train station, Derech Haifa corner of Rehov Yehuda Hamacabi, 84, Bokerach corner of Derech Haifa. The buses will collect people at the end of the concert from the stations at the fair grounds.  
\* Parking for private cars available opposite the main entrance to the fair grounds (Park gate 3), free of charge.  
\* Free entry at Gates No. 1 near the railroad bridge and 3 near the parking lot.  
\* A limited number of tickets for seats will be sold for IL1 on the night of the performance. Free seating on the park grass.  
Organization: "Migvan" (Kaleidoscope Ltd.)



## Jel Aviv Cinemas

Commencing Saturday, August 26, at 7.15 p.m. and 9.30 p.m.  
Weekdays at 4.30, 7.15, 9.30 p.m.  
See times of performance of individual cinemas

**ALLENBY Tel. 57820**  
2nd week  
Louis De Funès  
**SUR UN ARBRE**  
**PERCHE**  
Geraldine Chaplin  
4.30, 7.30, 9.30

**BEN YEHUDA Tel. 228409**  
5th week  
A wildly imaginative  
recreation film  
ANITA SYLVESTER  
GEORGE HILTON  
**La Coda Dello**  
**Scorpione**  
Adults only

**CINERAMA**  
4th week  
3 shows 7.15, 9.30

**THE**  
**GROUNDSTAR**  
**CONSPIRACY**

**OHEN Tel. 226957**  
DAVID McALLUM  
NUSAN STRANBERG  
**Hauser's Memory**  
4.30, 7.15, 9.40

**EDEN Tel. 57450**  
2nd week  
A Turkish Picture  
**ROLLS OF**  
**LOVE**  
BILLY KUN  
HIZI KUN  
4, 7, 9

**ESTHER Tel. 225610**  
9th successful week  
CHARLES BRONSON  
URSULA ANDRESS  
ALAN DELON  
TOSHIRO MIFUNE  
**RED SUN**  
Adults only  
Sat. 7.30, 9.30  
Weekdays: 4.30, 7.15, 9.30

**GAT Tel. 267898**  
8th week

**WALT DISNEY**  
**THE**  
**ARISTOCATS**  
A Catful  
of fun  
for  
YOUNG  
and  
old

In Colour 4.30, 7.15, 9.15

**CRITERION Tel. 57953**  
14th week  
Ingmar Bergman's  
first love story in English  
with  
BILLY GOULD  
RINI ANDERSON  
**THE TOUCH**  
7.50 - 9.30

**DAN-RIEVA Tel. 55951**  
10, 12, 2, 7.15, and 9.30  
STEVE McQUEEN  
**NEVADA SMITH**  
Specially for the whole family  
at 4 p.m.

**HOOK, LINE &**  
**SINKER**  
with JERRY LEWIS

**GORDON Tel. 244573**  
14th week  
**THE GARDEN**  
**OF THE FINZI-**  
**CONTINI**  
The film by  
VITTORIO DE SICA  
The best film of 1973  
Sat. 7.30, 9.30

**HOD Tel. 226226**  
4.30, 7.15, 9.30  
3rd week

**SKYJACKED**  
CHARLTON HESTON  
VIVETTE JIMIEUX  
M.G.M. in colour

**MAXIM Tel. 227457**  
2nd week  
**The Fearless**  
**Vampire Killers**  
SHARON TATE  
4.30, 7.15, 9.30

**MOGRABI Tel. 58331**  
3rd week

**SIDNEY POITIER**  
A WALTER MIRISCH PRODUCTION  
**"THE**  
**ORGANIZATION"**  
COLOR United Artists  
7.15 - 9.30

**OPHIR Tel. 618521**  
8th week  
**National Premiere,**  
**WARREN BEATTY**  
**GOLDIE HAWN**

**WALT DISNEY**  
**THE**  
**ARISTOCATS**  
A Catful  
of fun  
for  
YOUNG  
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In Colour 4.30, 7.15, 9.15

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**CONTINI**  
The film by  
VITTORIO DE SICA  
The best film of 1973  
Sat. 7.30, 9.30

**ONLY Tel. 224025**  
4 Rehov Macabi  
Fully airconditioned  
7th week  
**ADRIFF**  
PAULA PATTON  
7.15, 9.30  
Matinees at:  
11 a.m. 9.30 & 5.30  
4th week  
**A Boy Named**  
**Charlie Brown**

## Jerusalem Cinemas

Commencing Saturday, August 26, at 7.00 p.m. and 9.00 p.m.  
Weekdays: 4.30, 7.00 and 9.00 p.m.

**ARNON Tel. 224229**  
2nd week  
Saturday at 7.00 and 9.00 p.m.  
Weekdays: 4.30, 6.30, and 7.30  
WALT DISNEY'S  
**CINDERELLA**  
Colour

**OHEN Tel. 222955**  
3rd week  
**LES BIDASSES**  
**EN FOLIE**  
with  
JACQUES DUPELLLO

**EDEN Tel. 223829**  
2nd week  
From Friday at 3 p.m.  
CLINT EASTWOOD  
in the suspense-filled  
**PLAY MISTY**  
**FOR ME**  
Colour

**EDISON Tel. 224058**  
A great Turkish love story  
**AGLAYAN**  
**MELEK**  
with  
TURKAN SORAY  
KEMAL BORA  
TANU GURSU  
Technicolor

**SEMADAR Tel. 33742**  
5th week  
Perf. at 6.30 and 9.15  
JULIE CHRISTIE  
ALAN BATES  
in  
**Far From The**  
**Madding Crowd**

**PARIS Tel. 226695**  
11th week  
**TRAFFIC**  
JACQUES TATI

**FEER Tel. 443795**  
4th week  
**BARBIA**  
STREISAND  
RYAN O'NEAL  
"WHAT'S UP,  
DOC?"  
4.30, 7.50, 9.30

**RAMAT AVIV Tel. 412761**  
**The French**  
**Connection**  
Wed. at 4.30  
**SCROOGE**

**STUDIO Tel. 58317**  
3rd week  
John Schlesinger's Film  
**"Sunday**  
**Bloody**  
**Sunday"**

**TEL AVIV Tel. 281181**  
4th week  
The Israeli Love Story  
for the whole family  
**NURIT**  
SARSI KEBHEIT  
YONA ELIANE  
Sat. 7.15, 9.30  
weekdays: 4.30, 7.15, 9.30

**ZAFON Tel. 445085**  
ROMY SCHNEIDER  
**LA CALIFFA**  
4.30, 7.15, 9.30

**ZAMB Tel. 57455**  
**The Bird in The**  
**Crystal Plumage**  
SUZIE KENDALL  
Technicolor - Adults only  
Daily from 9.30 a.m. and at  
4.30, 7.50, 9.30

**Glenda Peter**  
**Jackson Finch**  
**Murray Head**  
United Artists  
adults only

## Haifa Cinemas

Commencing Saturday, August 26, at 7.00 p.m. and 9.00 p.m.  
Daily at 7.00 and 9.00 p.m. - Matinee at 4.00 p.m.

**AMPHITHEATRE Tel. 664018**  
ALICIA VIKANDER  
WILLIAM HOLDEN  
RYAN O'NEAL  
KARL HALLDEN  
in  
**WILD ROVER**  
in colour

**ARMON Tel. 664848**  
3rd week  
hall ventilated  
the two giants  
of the French screen  
LOUIS DE FUNES  
and YVES MONFAND  
in  
record-breaking release  
**LA FOLIE DES**  
**GRANDEURS**  
Technicolor  
no compl. tickets

**ATZMON Tel. 663008**  
A great Israeli love story  
**NURIT**  
with  
SARSI KEBHEIT  
YONA ELIANE  
ARIE ELIAS  
Colour  
English and French subtitles

**ORNA Tel. 224788**  
4th week  
MacLean's  
biggest best-seller  
in Technicolor  
**PUPPET ON**  
**A CHAIN**  
BARBARA PARKIN  
SVEN-HEITLI TAUBE  
For adults only

**RON Tel. 234704**  
2nd week  
From Friday at 3 p.m.  
A murder comedy based on  
the story of Agatha Christie  
**STORY OF A**  
**CRIME**  
JERUSALEM Tel. 35067  
CLINT EASTWOOD  
DONALD SUTHERLAND  
in  
**KELLY'S**  
**HEROES**

**OHEN Tel. 666272**  
16th week  
**THE**  
**DECAMERON**  
A film by  
PIER PAOLO PASOLINI  
For adults only  
in colour  
No compl. tickets  
Perfs. 7.50, 9.15 p.m.  
Aircooling

**MORIAH Tel. 242477**  
7th week  
Airconditioned  
**ESCAPE**  
**TO THE SUN**  
starting  
YHOSHUA BARAN  
JOSEPHINE CHAPLIN  
GILA ALMAGOR  
Technicolor  
Matinees at four p.m.  
RUSS TAMBLYN in  
**TOM THUMB**  
in colour

**SHAVIT Tel. 55345**  
Airconditioned  
A very entertaining film  
**HO**  
Starring  
JEAN PAUL BONNOD  
Sat., Mon., Wed. at 7.00  
Sun., Thurs. at 7.00, 9.15

**ARMON Tel. 720708**  
The stars of OLIVER  
MARK LESTER  
and  
JACOB WILD  
in  
**MELODY**  
Music: THE BEB-OBES  
A Forum Film release  
4.00 - 7.15 - 9.30

**HADAR Tel. 728322**  
2nd week  
A Menahem Golan Film  
**ESCAPE TO**  
**THE SUN**  
YEHUDA BARKAN  
7.15, 9.30

**OANIS Tel. 728322**  
CATERINE DNEUVE  
4.00 - 7.15 - 9.30

**ORDEA Tel. 721720**  
4th week  
The Israeli Love Story  
for the whole family  
**NURIT**  
SARSI KEBHEIT  
YONA ELIANE  
4.00, 7.15, 9.30

**RAMA Tel. 721912**  
3rd week  
7.15, 9.30  
**Love Me, Baby,**  
**Love Me**  
in colour - adults only

**MIRON Tel. 663008**  
From Friday at 10, 2, 4  
2nd week  
KLAUS KINKY  
RICHARD HARRISON in  
**HIS NAME WAS**  
**KING**  
Perfs. at 12, 7, 9.15  
Sixth week  
with  
CHARLES BRONSON  
7th week

**ORAH Tel. 664017**  
2nd week  
Airconditioned  
VITTORIO DE SICA's  
best film winner of  
1973 Academy Award  
**The Garden of**  
**The Finzi-Contini**  
in colour  
No compl. tickets.

**ORION Tel. 628998**  
Airconditioned  
Israeli Premiere  
A great colourful venture  
story set in the Indian Hills  
**The Tigers of**  
**Mompracem**  
in colour  
Six nonstop performances  
from Friday

**ORLY Tel. 81868**  
Aircooling  
The famous trial which caused  
a storm all over the world  
**SACCO AND**  
**VANZETTI**  
GIAN MARIA VOLONTE  
RICCARDO CUCCIOLLA  
in colour  
Cannes Film Festival 1971  
evening performance only

**PEER Tel. 662322**  
3rd week  
hall ventilated  
unprecedented success in  
Tel Aviv  
Walt Disney's  
greatest and most  
entertaining film  
**The Aristocats**  
in colour

**RON Tel. 666089**  
2nd week  
Airconditioned  
A skylark on a Boeing 707  
MGM's great suspense hit  
**SKYJACKED**  
with  
CHARLTON HESTON  
and YVETTE JIMIEUX  
Technicolor

**RAMAT GAN Tel. 724504**  
7.15 - 9.30  
Joseph E. Levine  
presents one of the most  
exciting motion picture  
projects on the TV  
**C.C. & COMPANY**  
JOE FARRAR  
ANN MARGARET  
Adults only

**RAMAT AVIV Tel. 412761**  
**The French**  
**Connection**  
Wed. at 4.30  
**SCROOGE**

**STUDIO Tel. 58317**  
3rd week  
John Schlesinger's Film  
**"Sunday**  
**Bloody**  
**Sunday"**

**TEL AVIV Tel. 281181**  
4th week  
The Israeli Love Story  
for the whole family  
**NURIT**  
SARSI KEBHEIT  
YONA ELIANE  
Sat. 7.15, 9.30  
weekdays: 4.30, 7.15, 9.30

**ZAFON Tel. 445085**  
ROMY SCHNEIDER  
**LA CALIFFA**  
4.30, 7.15, 9.30

**ZAMB Tel. 57455**  
**The Bird in The**  
**Crystal Plumage**  
SUZIE KENDALL  
Technicolor - Adults only  
Daily from 9.30 a.m. and at  
4.30, 7.50, 9.30

**Glenda Peter**  
**Jackson Finch**  
**Murray Head**  
United Artists  
adults only

## Theatre

**THE AGES OF MAN** (Zavta) - Ily Gor... in his one-man show, traces... progress from childhood to senility... Material comes from many... sources, mainly pop-poets, and his... (though expert, is firing... highest-priced courtesan (not yet... reviewed). KIRYAT YAM (Shaviv) Fri... 8.00. TEL AVIV (Ohel) Sat. 8.30. HAIFA... (Shaviv) Mon. 9.00. NETANYA (Ester)... TEL AVIV (Ohel) Wed. 8.30. TEL AVIV (Nahmani) Thurs. 8.30.

**LADY OF THE CAMELLIAS** (Binet) - That old story about you-know-who... with a heart of gold, in a new adaptation... purported to show the social aspect... of the love of a poor student for Paris'... MAURICE CASANOVA (Popular Theat... - HAIFA (Ora) Fri. 9.00. NEVE... SHA'ANAN (Amami) Sat. 9.00. TEL... AVIV (Dohel) Mon. 9.30. KIRYAT YAM... (Nissan) Tues. 9.00. REHOVOT (Beit... Ha'am) Wed. 9.00. ARMY Thurs.

**MY MOTHER THE GENERAL** (The Young Theatre) - The current Israeli... "hit", mostly current bolly-laugh. HAIFA, NEVE SHA'ANAN (Amami) Sat. 8.00. KIRYAT YAM (Nissan) Sat. 8.00. EMEK HAYARDEN (Zemach Amphitheatre) Sun. 8.00. JERUSALEM (Mithel) Tues. 8.00. TEL AVIV (Ohel Shom) Wed. 8.30.

**PIONIC FOR TWO** (Habimah) - A long-married couple recall the years spent... together as one long stretch of boredom. The two and their life together hold... little interest, resulting in an evening... which is one long yawn. TEL AVIV... (Habimah) Sat., Sun., Thurs. ARMY... Tues.

**BUZZNITE** (Zavta) - Two one-acters... by a 19th-century Italian comedy writer... evoke the misery of starving peasants... with the use of bawdy humour. Fine cast... imaginatively directed by Eitan Shavit. HAIFA Fri. 7.30. TEL AVIV (Zavta) Sat. 8.00. NISHAVI SADEH Wed. 8.30.

**A THOUSAND AND ONE NIGHTS** (Binet) - Stories from Arabian Nights... were brought together in a... show which moves slowly when it... moves at all. TEL AVIV (Nahmani) Sat. 8.30. KPAR WARBURG (Beit... Ha'am) Thurs. 8.00. NISHAVI SADEH Wed. 8.30.

**WHAT HAPPENED TO MR. SMITH?** (Idan)-MOLOD (Armon) Fri. JERUSALEM (Beit Ha'am) Sat. PETAI TIKVA (Shalom) Mon. TEL AVIV (Nahmani) Tues. NES ZIONA (Amphitheatre) Wed.

**THE IRON NATIONAL OPERA** presents: "The Dolomites", after Schubert, with Adish Lovan conducting (Saturday-Tuesday); Puccini's "Madama Butterfly" with Romona Galo/Linda Rider; Nava Rabin; M. Ben-Shahar; Cl. Avolia; conductor: Fr. Ghoset (Sunday-Wednesday).

**FORUMS and talks**  
PLAY READING - "Saldam and Son," a short comedy, by Elik Moll, by Eliezer Oshry, Sunday, 8.30 p.m., Haddon Haoleh, 4 Haber Alkhal, Jerusalem.  
The Los Angeles Jubilee Singers, led by Albert McNeil, are now on a return visit to Israel. They'll appear in Haifa tomorrow night, at Ayelet Hashahar on Sunday, Nahariya Monday, Na'an Tuesday and Netanya on Thursday.

**RADIO FOR MUSIC LOVERS**  
All events start at 8.30 p.m. unless stated otherwise.  
**Jerusalem**  
"JEWISH SOUL MUSIC" - Gloria Friedman, clarinet, plays Hassidic, klezmer and contemporary Jewish music in his intimate manner, at the Jerusalem Khan: Saturday.  
**RAMALLAH**  
THE RUSSIAN SYNOD CHOIR - of the Russian Cathedral in New York, Boris M. Ledovsky conducting, sings old Russian liturgical chants and settings by composers of liturgical hymns and lectures - at the Quakers' Hall: Saturday, at 5.30 p.m.  
**AORE**  
"MUSIC and LETTERS" - The Young Mozart - Olla Grossmeyer, soprano; Eilat Nigmat, harpsichord; Menahem Broner, Russian liturgical hymns and settings by composers of liturgical hymns and lectures - at the Quakers' Hall: Saturday, at 5.30 p.m.

**HAIFA**  
TODAY: 8.10: Bach: Flute Sonata in G Major; Schubert: 2 Madrigals, Op. 137; Beethoven: Piano Sonata No. 10, Op. 49; Chopin: Nocturne, Op. 9, No. 3; Liszt: Piano Sonata in B Minor, Op. 10, No. 3; Debussy: Clair de Lune, Op. 9, No. 15; Prokofiev: Piano Sonata No. 1, Op. 10, No. 1; Scriabin: Etude, Op. 11, No. 5; Liszt: Piano Sonata in B Minor, Op. 10, No. 3; Debussy: Clair de Lune, Op. 9, No. 15; Prokofiev: Piano Sonata No. 1, Op. 10, No. 1; Scriabin: Etude, Op. 11, No. 5.  
TUESDAY: 8.10: Mendelssohn, Op. 65, "Jesu, Joy of Man's Desiring"; Liszt: Piano Sonata in B Minor, Op. 10, No. 3; Debussy: Clair de Lune, Op. 9, No. 15; Prokofiev: Piano Sonata No. 1, Op. 10, No. 1; Scriabin: Etude, Op. 11, No. 5.  
WEDNESDAY: 8.10: Mozart: 4 Contes d'Histoires; Bach: Piano Sonata in G Major, BWV 1005; Chopin: Nocturne, Op. 9, No. 3; Liszt: Piano Sonata in B Minor, Op. 10, No. 3; Debussy: Clair de Lune, Op. 9, No. 15; Prokofiev: Piano Sonata No. 1, Op. 10, No. 1; Scriabin: Etude, Op. 11, No. 5.  
THURSDAY: 8.10: Light Classical Music. 8.00: Havel, Babusny, Rousseau, Ropartz. 8.30: Havel, Babusny, Rousseau, Ropartz. 9.00: Havel, Babusny, Rousseau, Ropartz. 9.30: Havel, Babusny, Rousseau, Ropartz. 10.00: Havel, Babusny, Rousseau, Ropartz. 10.30: Havel, Babusny, Rousseau, Ropartz. 11.00: Havel, Babusny, Rousseau, Ropartz. 11.30: Havel, Babusny, Rousseau, Ropartz. 12.00: Havel, Babusny, Rousseau, Ropartz. 12.30: Havel, Babusny, Rousseau, Ropartz. 1.00: Havel, Babusny, Rousseau, Ropartz. 1.30: Havel, Babusny, Rousseau, Ropartz. 2.00: Havel, Babusny, Rousseau, Ropartz. 2.30: Havel, Babusny, Rousseau, Ropartz. 3.00: Havel, Babusny, Rousseau, Ropartz. 3.30: Havel, Babusny, Rousseau, Ropartz. 4.00: Havel, Babusny, Rousseau, Ropartz. 4.30: Havel, Babusny, Rousseau, Ropartz. 5.00: Havel, Babusny, Rousseau, Ropartz. 5.30: Havel, Babusny, Rousseau, Ropartz. 6.00: Havel, Babusny, Rousseau, Ropartz. 6.30: Havel, Babusny, Rousseau, Ropartz. 7.00: Havel, Babusny, Rousseau, Ropartz. 7.30: Havel, 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